SABBATUM.

The Mystery of the Sabbath

DISCOVERED.

Wherein
- The Doctrine of the Sabbath, according to the Scriptures, and the Primitive Church, is declared.
- The Sabbath Moral, and Ceremonial are described, and differenced.
- What the Rest of God signified, and wherein it consisted.
- The fourth Commandment expounded.
- What part of the fourth Commandment is Moral, and what therein is Ceremonial.
- Something (occasionally) concerning the Christian Sunday.

By Edm. Porter, *B. D.* Sometime fellow of St *John's* Colledge in *Cambridge*, and Prebend of *Norwich*.

Aug. Cont. Adimant. c. 2. Tom 6.

Sabbatum, non repudiatum (est) sed intellectum à Christianis.

Epiphan. Hær. 30.

Christus est magnum illud Sabbatum, & perpetuum; Cujus figura erat parvum Sabbatum, quod inserviebat usque ad ipsius adventum.

Prudent. in Apotheosi.

——— *En tibi Christum,*
Infelix Judæa, deum! qui Sabbata solvens
Terreæ, Mortales æterna in Sabbata sumpsit.

Origen in Math. Tract. 29.

Veniens autem Dominus noster Sabbatum nostrum, & requies nostra, attulit nobis requiem Sabbati sui. &c.

London, Printed for *Charles Webb*, and are to be sold at the *Bore's Head* in St *Paul's* Church-yard. 1659.

To the Right Honourable, *THOMAS* Lord *Richardſon*, Baron of *Cramond*.

AND,

To the truly Noble and Vertuous Lady, the Lady *ANNE Richardſon*, his right worthy Conſort.

PEACE, and TRUTH.

RIGHT HONOURABLE,

OF all the miſtakes and miſunderſtandings of men, in the grand Myſteries of our Religion, there is none that may more deſervedly be put into the catalogue of popular, and (almoſt) univerſall errors, then the erroneous conceivings and miſapprehenſions of the doctrine of the Sabbath; wherein, not onely the Antient and Modern Jews, but alſo many Chriſtians, both learned and lewd, did, and do alike erre: Inſomuch that now

of late, the old saying is come to passe, Communis error facit jus; for we have lived to see Sabbatarian errors to be grown up into a Law, and to be confirmed. And the very name and title of Sabbath (which in the Moral part of the fourth Commandment, signifies Christ our Redeemer; and in the latter or Ceremonial part of the said Commandment, signifies the seventh day from the Creation, or last day of the week) to be applied to our Sunday, which is the first day of the week, and the eighth from the Creation. And this, even by many Preachers, some of them being very learned; whereby the lesse learned sort of Christians are misled into the same error with the Jews, who would see no further into the great mystery of the Sabbath, than onely the consecrating of the seventh day, as ours at this time do the eighth day: And neither of them will be as yet perswaded, to look more deeply into that most divine and gracious Law of the Sabbath.

The principall misleader into these errours in our daies, is, I conceive, that otherwise pious and learned Book, entituled, The Practise of Piety; the right Author whereof, I think, is concealed: A late Writer thinketh, that it hath been too oft printed, because (as he saith) it is

[a] Advice to a Son.

con-

contrary to the Church Protestant in the doctrine of the Sacrament: [b] I think far more contrary to the Church Catholick, in the Doctrine of the Sabbath; which word Sabbath, this Writer not onely applies to our Sunday; but also labours vehemently, with multitudes of Arguments, unnecessary, uncogent, and also untrue, to prove it the Sabbath meant in the fourth Commandment. Seneca saith, [c] Suspectus est judici, qui plus quam se defendit. Verily, his over-many vain proofs, and superfluous pleadings, may, to a judicious Reader, make his cause to be suspected the more, either of error, or (which is worse) of designe and collusion.

[b] pag. 513. [c] 515. Edit. 32.

[c] Sen. lib 3 Cont. 22.

For some of our own learned Writers have long ago declared in their printed Books, that the late, or yesterday use, of calling our Sunday, The Sabbath, was set on foot by that sort of men, who have made it their trade to asperse, both the Doctrine and the Discipline of this Church, on purpose to please and accommodate those turbulent spirits, that have for a long time waited for an opportunity, to make a prey thereof. And these their instruments may justly be suspected, to carp at this Church for their own designes; as Politian saith of one of his opposits, [d] Non ideò me

[d] Polit. l. 7 Epist. 20

me carpit, ut carpat, sed ut victum quærat: *And indeed, our Zelot Sabbatarians, by such practises, have of late well feathered their nests, though with the ruine of the most renowned Church in the world; but,* aliter non fiunt Floralia. *And they have moreover abused the present State with this word* Sabbath, *whereby our* Sunday *is of late re-baptized, or Turkened into a Sabbath; which our former Parliaments in their Statutes, in the daies of our fore-fathers, and untill the reign of our late gracious King* Charls *of blessed memory, and inclusively; and the Church of* England *also, for weighty reasons; called by none other name but* Sunday. *But such things need not seem strange, when the Nobles and Worthies of* David, *and also the Sage and Reverend Aaronites, and their Learned Levites, are excluded from the* Sanedrim.

As for the appellation of Sabbath, so misapplied to our Sunday, *no authority of Scripture, can, with any colour of right reason, be alledged, either directly, or derivatively, from thence. The Jews that were converted, and made up a Body of the Primitive Church, and first began the celebration of this day, did never call it* Sabbath, *nor did any Apostle so call it, nor indeed*

deed any of the antient Fathers; nor was this day meant by * Origen, who is untruly said to have called it, The Christian Sabbath, as will appear in this a Book.

* Sabbatum Christianum.

a Chap. 4.

As for the other late and new name of Lord's Day, which they would derive from κυριακὴ ἡμέρα, in the Apocalyps, because our English Translation doth so render those words, (which yet they will not bear) the right reddition whereof is not, The Lord's Day; but, The Dominicall day, as our Englishmen generally ever did before, and yet do, call the Sunday-Letter, not The Lord's day Letter, but, The Dominicall Letter. And the Western Church in all Ages, called this day, either, Dies Solis, or Dominica. For in Scripture, the Lord's Day, ἡμέρα κυρίου, and ἡμέρα Χριστοῦ, are all one, and are often used by St. Paul and St. Peter, and are rightly rendred, The Day of the Lord, and, The Day of Christ; but in a far different signification from that, which these men now call the Lord's Day; for those words signifie The Great Day of Universall Judgment.

Rev. 1. 10.

1 Cor. 5. 5 Phil. 1. 10. 2 Pet. 3. 10.

Besides, a judicious Reader will consider, how harshly and uncouthly this appellation sounds; for when they speak of many Sundayes, they call them, Two,

Three, or Four Lord's Dayes, as if we had more Lord's dayes than one. If they will needs use the name of the Lord in calling that day, 'twere far more consonant with the phrase of Scripture, and Euphony, to call it, The Day of the Lord; which yet will not come home to their purpose.

Therefore, those prudent Statesmen and learned Prelates, which were interessed, both in composing our Statutes, and also in compiling and authorising our Leiturgie, did, with great caution, decline this appellation, and call'd it Sunday, as some of the most antient Fathers did before, both in the Greek and [a] Latine Church; and this, in likelyhood, before the appellation of κυριακὴ, or Dominica, was generally received; although the word κυριακὴ was in some particular Churches used, before those Fathers wrote, as may appear by that authentick Epistle of [b] Ignatius, ad Magnesianos.

Neither did those Primitive Christians before mentioned, who first began this solemnity; nor the Apostles, who approved thereof long before the Revelation was written; ever call this day so as it is now called. We find it recorded under the title of, The first day of the week, or first day after the Sabbath, Act. 20. 7. and

1 Cor.

[a] Iustin. Mart. & Tertul.

[b] Ignat. Epist. 3. Leit. Plant.

1 Cor. 16. 2. (ἐν μιᾷ σαββάτων, and κατὰ μίαν σαββάτων) *but we find no mention of* Sabbath, *Lord's day, or* Resurrection *day; nor did they then call it* Sunday, *because the naming of the seven week-dayes by the seven Planets, was never before, or at that time used by the Jews, nor by the Romans, their then Magistrates, whereby it is evident enough, that the assigning of the first day of the week for holy assemblies, was not originally, upon consideration of Christ's Resurrection on that day.*

Notwithstanding, the succeeding Church did conform unto that day, because their Predecessors had fixed thereon. And they further alledged new reasons for the retaining of it; They considered, That Christ did indeed rise that day from the dead, That the descending of the holy Ghost at Pentecost, *That the creation of Heaven, and Earth, and Light; That* Manna *rained from Heaven first; and all these, on this first day of the week.* Bellarmine *addeth, (if you will believe him)* [b] *That by his, and other learned mens calculations, the Nativity of Christ fell on this first day of the week. These were the reasons for retaining this day, though not of instituting it.*

[b] Bel. de Cultu Sanct. l. 3. c. 11. To. 2.

But

But, in succeeding times; the Jewish appellation of dayes, by First, Second, Third, &c. of the Sabbath, or Week, was disused, Therefore the Church affixed a new name to that day, according to the Custom of their Country, or Ordinance of the Church; and hence came the denomination of Dominica, *and* Sunday, *respectively.*

We cannot with reason, account this appellation, Sunday, *to be any disparagement to the solemnity of the festivall, in regard, that our Saviour himselfe, (for whose Honour we sanctifie this Day) is called by his Prophets,* The Sun which shall no more go down) *And* the Sun of Righteousnesse, *his glorious Transfiguration is resembled to the* Sun; *his Saints are promised, at their glorification,* To shine as the Sun; *his owne Countenance, and his mighty Angell, and his Spouse, are described by the* glory of the Sun: *so that this Name is high, and glorious; The disusing of this word Sunday, and Dominica, of late among us, is upon some reason of State, as of some other good old words also; as, The word* Kingdome, and Three Kingdomes, and Bishop, and Common Prayer, Leiturgy, and Letanie, *are now left; And instead of them, we have* Common-wealth, Three Nations, Presbyters, Independents,

Isa. 60. 20 Mal. 4. 2. Matth. 17 2. Matth. 13 43. Rev. 1. 16. & 10. 1. & 12. 1.

ents, Directory, Sabbath, Lords-day, &c. *but old words may return again, and new words may grow obsolete, when the State eth it needfull, as one saith,*

Multa renascentur quæ jam ceci- Horace.
dêre: cadentque
Quæ nunc sunt in honore vocabula; Si volet usus.

As for the warrant, and authority for allowing, and assembling thereon; We say, That it is not grounded on the fourth Commandement, which doth not in the least mention, or meddle therewith; Neither did Christ, or any Apostle command it, as Chemnitius, *a Learned Protestant gran-* Exam. Conc. Trid.
eth: But we keep it, rather by vertue of the fifth Commandement, which requireth us to Honour our Parents, *wherein, lawfull Magistrates are included, and their just lawes authorized: Our reasons are these,* 1. *The institution of the Church Primitive,* 2. *The Apostolicall approbation thereof,* 3. *The Imperiall decrees, and also, the Regall lawes of this Realm,* 4. *The constant practise of the Church Catholick, in all ages thereof,* 5. *The scripturall authority for it, which is derived (as is said before) from the fifth Commandement, although not di-*

rectly,

rectly, or expressely, and down-right, but se-
condarily, consequently, and collaterally in
1 Pet. 2. 13 *these, and the like passages:* Submit your-
selves to every Ordinance of Man for
Heb. 13. 17 the Lord's sake. *And,* Obey them, that
have rule over you, and submit your-
selves, for they watch for your souls.
Matth. 18 17. *Christ also said,* If he neglect the Church
let him be as an Heathen man, and a
Publican. *For these, and such like rea-*
sons, we adhere to it, and esteem them so
ponderous, that we account it an high inso-
lency, and pride, either to abrogate, or but
to alter the day, (as some have attempted.)
Thus far we agree in the thing; but we dis-
sent from the name Sabbath, and Lords
day, and also from all superstition therein
practised.

As touching the Mysterious Apocalyps, *from which the late appellation of* Lord's day *is taken, by a Translation of* κυριακὴ ἡμέρα, *which is not rendred exactly to the Originall Letter, as is shewed before; Although this Scripture be still confessed both by the Church* Protestant, and Roman, *to be* Theopneust, *and* Canonicall; *yet, it cannot be denied, that many Learned men, both Anciently, and Lately, have doubted concerning the Writer thereof, and also, have been anxiously perplexed with the obscurities therein.* First,

First, for the Writer. *That he was named* John, *the Book often declareth; But whether he were* St. John the Apostle, *the Text doth not declare, nor do the Ancients agree therein; in so much, that in consideration of former disputes concerning the Writer, and also, of the style, phrase, form, or manner of speech therein used,* [a] Beza *is inclined to conjecture, that, if it were not written by* St. John the Apostle, *yet, that it was written by* St. Mark the Evangelist, *who was also named* John, *because we read of* John, surnamed Mark, *Act.* 12. 12. and *Act.* 15. 37.

[a] *Prolegom in Apoc.*

[b] *Hier. in Marco.*

But Beza's *conjecture disagreeth with the History of* St. Mark, *who is recorded by* [b] St. Jerome, *to have suffered death, in the eighth year of* Nero, ([c] Mr. Selden's Eutychius saith, he died in the first year of that Emperour) *whereas, the* Apocalyps *was first shewed, long after, in the Reign of* Domitian, *by whom,* St. John *the Apostle was sentenced to death, in a vessel of flaming oile, as* Tertullian, and Jerome, and Euseb. Emis. *report, and that he came out of that vessel unhurt: And because, that sentence was executed near the* Latin gate at Rome, (*as other Writers say*) *therefore, the Church* Kalender *recordeth this* Porta Latina, *on the*

[c] *Origines Alexand. p.* 38.

sixth

sixth of May, *and in memory thereof, a feast is held yearly on that day, (or for it) in* St. John's Colledge in Cambridge.

After this, St. John *was exiled to the Ile of* Patmos, *where this Revelation was shewed; and after the death of* Domitian, *he was recalled from banishment, and retired to* Ephesus, *and there lived, and died in the Reign of* Trajan, *and was there buried, and his Sepulcher remained there in the dayes of* St. Jerome.

Now because there was another, named John, *of that time, who was also buried at* Ephesus, *and that, two Monuments were there shewed, and both superscribed with the Name, or Title of* John; *and both remained there, untill the dayes of the said* St. Jerome, *as himselfe saith, and so also saith* Eusebius, *who further addeth,* Fortassis, secundus hic, erit Joannes sub cujus nomine Revelatio habetur. *And* Dionysius, *the Famous, and Learned Bishop of* Alexandria, *although he was Confident, that it was written by inspiration of the divine spirit, yet, saith he,* Non liquidò videtur, quod illius Joannis sit, qui Evangelium scripsit. *And addeth,* Fieri potuit, in illis temporibus, fuisse alium aliquem Joannem ex sanctis, cui hæc revelaverit Deus. *i. e.* That it did

[a] Hier. de Script in Joanne.
[b] Hist. l. 3. c. 39.
[c] Euseb. Hist. l. 7. cap. 23.

did not clearly appear, that St. *John* the Evangelist was the Writer of the Apocalyps; but possibly, that some other holy man in those times, named *John*, was he, to whom God revealed those things: *thus he. Neither need it seem strange, that this* Revelation *should be unduly attributed to* St. John the Apostle, *seeing, we find other* Revelations, *as Early as this, which went abroad, untruly, under the name of* St. Peter, *and also of* St. Paul, *as* [d] Eusebius, *and* [e] Austin, *and* [f] Sozomen *report.*

[d] *Hist. l. 3. c. 3.*
[e] *in Joan. Tract. 98.*
[f] *lib. 7. cap. 19.*

Secondly, for the obscurity *of this book; it is confessed on all sides, and particularly by* [a] Beza, *who acknowledgeth himselfe to be one of those,* Cui hæc mysteria valdè obscura videntur; *And both* Mr. Selden, *and* Mr. I. Gregory *of Oxford, two Learned men, have affirmed, from the Testimony of* Bodinus *the Learned French-Writer, that* Calvin *acknowledged, that* He knew not what this obscure Writer meant. *So our late Reverend Diocesan,* Bishop Hall, *called this Apocalyps,* A Revelation unrevealed: *and this he said particularly, in respect of the Mystery, of the* Thousand years *of Martyrs reigning here, with Christ,* Revel. 20. 4. *The like he reporteth of the most Learned, and*

2.

[a] *Prolog. in Apocal.*

Reverend,

Reverend Bishop Andrews, *that he profess'd, that* he had not proceeded so far, *as to understand it; muchlesse can we Pygmy-Theologues. It is now fifteen hundred years old, and not yet understood;* Mr. Brightman *hath not cleared it, nor hath Mr.* Mede's *Key unlockt it. Nor will it ever (I suppose) be perfectly understood, until such a Commentary be made thereon, as Divines say of other obscure Prophecies,* viz. [b] Prophetiæ priùs ænigmata sunt, sed peractæ intelliguntur. *And,* [c] Prophetiæ obscuræ sunt, antequam fiunt: sed factas, quis non agnoscit? *And,* [d] Prophetiarum adimpletio est earum expositio. (i. e.) *Prophecies are Riddles: the onely or best Expositor of them is their* fulfilling.

[b] *Irenæus l. 4. cap. 43.*
[c] *Aug. de Civit l. 18. c. 31.*
[d] *Euseb. Emiss. hom. de Nat. Martyr.*

Amongst the many obscurities of this Apocalyps, *this may go for one;* viz. *what day of the week or year the Writer meant by* Dominica dies. *That he meant our* Sunday, *or anniversary* Easter, (*which is so called, from the* Rising of Christ) *will be hard to prove. It may possibly signifie the day of the* Nativity, *or of the* Ascension *of our Lord, or the day of* Pentecost, *for ought can appear; for none of these are inferior to his Resurrection, either in mystery, or value, or benefit to man. Or he might*

might mean the day of the Passion of our Lord; *of which, possibly, Christ spake, when he said,* Your father Abraham rejoyced to see my day. *For indeed, the Passion of the Redeemer was shewed to* Abraham, *in a mysterious* Scene, *or dumb shew; as, when he acted the resemblance of Christ's Passion with his son* Isaac, *laying first* the wood on him, *then,* him upon the wood; *just as was afterwards really done to Christ. As for his* rejoycing, *it is no marvell if he rejoyced, for his own and his Abrahamites Redemption. Nor is it strange, that Christ should call the Passion-day,* His day; *it was indeed,* the day of the Jews, *of which it is said,* Hæc est hora vestra; *but it was also* the day of the Lord. *We find both,* Tradidit Judas, *and,* Tradidit Deus, Rom. 8. 32. *And,* Filius Dei tradidit seipsum, Gal. 2. 20. Ephes. 5. 2. Judas, for mony; *but Christ gave himself* for us. *The day of his Passion was* a day of sorrow, *and also* a day of joy, *in severall respects. We know, that the Primitive Church solemnized the* Natalitia, (*so they called the* passion dayes *of Martyrs*) *with joy and feasting; and so they did also the* Paraſceue, *or day of* Christ's Passion, *in* St. Austin's *time, as himself saith, in one of his Passion-Sermons,* Propter hanc crucem, Diem festum agi-

Joh. 8. 56

Gen. 22.

Luk. 22. 53

2 Aug. de Temp. Ser. 130.

agimus, & Epulamur. *So* St. Paul *gloried in the Crosse of Christ*, Gal. 4. 16. *And seemeth to appoint a Festivall for the Passion of Christ, when he said*, 1 Cor. 5. 7. Christ our passeover is sacrificed. Therefore let us keep the Feast. *Which* St. Jerom *reads*, Itaque Epulemur. *So, it is no novelty, to apply the word* Dominica *to the Passion; for we know, that there is another* Dominica, *which hath been called by the Church, more then twelve hundred years together*, Dominica Passionis; *as we find in* St. [b] Ambrose, *and in* [c] St. Austin, *and ever since in the* middle-age Writers, *and later* Postillers: *And even in our time, and at this day it is called*, Passion-Sunday, *which is the* fifth Sunday in Lent; *and is so called, onely in a memoriall of the attempt of the Jews to stone Christ in the Temple, recorded*, Joh. 8. 58. *which passage formerly was, and now is, appointed to be read in the Gospell for that day. Therefore it may reasonably seem questionable, whether the* Dominica *in the Revelation may not possibly relate to the* grand Passion of our Lord. *Lastly, The* Dominica *might possibly point at the old* Sabbath-day, *which was really a day of* the Lord's appointing; *which yet, the Writer abstained from calling it* Sabbath *because the* Day-Sabbath *was then a*

b *Ambr.* To. 5. Ser. 44.
c *Aug. de* Temp. Ser. 107.

ter

terly diſſolved with the City and Temple, and long before this Revelation *was written. And if there were not ſomething of greater concernment to be conſidered in the* Sabbath-Law, *than* Hallowing of a day, *there can be no ſufficient cauſe alleaged, why the antient Sabbath-day was not ſtill retained; which yet ought not to be in any wiſe, albeit ſome Sabbatarians would have it, and others would have our* Sunday *to be the Sabbath.*

Theſe two diſagreeing in the day, yet agree in miſunderſtanding and abuſing thoſe words of Chriſt, Pray that your flight be not in Winter, neither on the Sabbath day. *By which words, each party would have their ſeverall Sabbaths confirmed and continued.* Matth. 24. 20.

To this we anſwer, Firſt, *This was ſaid to the Apoſtles, when as yet they were but Diſciples; and they were all dead (except only St.* John*) before the time he ſpake of came. Therefore this monition was intended, as to be declared to the Jews, whom Chriſt knew to be intangled in Sabbaticall ſuperſtition, and that they would ſo perſiſt, as that people do to this day) for it had been no ſin to fly for life on that day, even when it was a Sabbath really in force, much leſſe afterward, when it was abrogated.* 1.

2. *It is ſaid,* Pray that it be not in 2.

the Winter; *surely no Jew would think it a sin to fly for life in winter, (onely because 'twas winter). But Winter and Sabbath are here joyned, to shew the reason of both to be the same, and that, not to be sin, but onely danger, trouble, and inconvenience.* First, *for Winter; Because the daies would be short, the waies foul, the season cold, and dangerous to themselves and their little ones, especially to*
verſ. 16. *abide in desolate* Mountains, *unto which they are directed to flye.* Secondly, *for the Sabbath; Because their fellow-Jews, being involv'd in that superstition, would account them enemies to their Religion, and so neither joyne with them, nor afford them any succour; and moreover kill them as they did many, upon pretence that they were flying to the Romans.*

3. 3. *This monition was meant onely to the Jewishly-affected Sabbatarians, because (as it is remarkably observed by* Eusebius) * *at the time of begirting* Jerusalem, *not one Christian was left in the great City: they were all departed before to* Pella *beyond* Jordan, *to which they were warned by that Divine Oracle,* Migremus hinc, *as* Eusebius *thought.*

* *Hist. l.* 3. *c.* 5 *de Dem. l.* 8.

4. 4. *It is observable, that Christ upon the same occasion then said,* Woe be to them
verſ. 19. that are with child, and give suck

those daies. *The woe must signifie temporall woe of affliction, and not eternall woe;* for no man will say, *that* child-bearing, or giving of suck, *are sins, because in Scripture, both are accounted blessings. So that praying against this* Sabbath-flight, *or* Winter-flight, *is but to pray against temporall calamities.*

5. *If to fly on the Sabbath-day at that time had been a sin, Christ would not have said,* Pray that it may not be; *but he would absolutely have forbidden it, as he did all transgressions of the Morall Law.* 5.

6. *The meaning of Christ was, to forewarn the Jews, to desist from their vain Sabbatizing; as if he had said, The Jews, who so much dote on their Sabbath day, and hate me, and seek my life for dissolving it,* (s Joh. 5. 18.) *What will they do when their enemies invade them on the Sabbath day? for then, they must either break their Sabbath by flight, or else die in their sloath and superstition. Therefore they have need to pray, that this pressure come not on them, upon their Sabbath day.* 6.

7. *They that urge this place for a now-Sabbath, should first agree, which day they will insist on, whether* Saturday *or* Sunday. 1. *If* Saturday, *we ask, Why themselves do not keep it.* 2. *If* Sunday, *we say, This place will appear miserably in-* 7.

valid to prove, because Christ never at all mentioned it, nor did any Apostle command it, (as is shewed before) nor did any of the Sabbatizing Jews then apprehend it, or to this day believe it.

For these, or for better reasons, the late Learned and Reverend Bishop of Worcester, (my most dear Country) when he was Professor of Theology in Oxford, doubted not to conclude publickly upon this very place: That it is ridiculous for any to argue for a confirmation of a Sabbath from these words, which Christ foretold but onely as an inconvenience, which would arise from the Judaicall superstition.

Dr. Prideaux, de Sab. Orat. An. 1622.

I find also another pretty argument used of late, to prove our Sunday to be a Sabbath; for, The word Sabbath signifieth Rest; therefore Sunday being a day of Rest, ought to be called Sabbath. If this will hold, Why should not our late frequent Fasting-dayes, and Thanks givings, be called Sabbaths, which were enforced by watch-men, and under penalties, with as great caution as our Sundayes, from working and travelling? Or why should not Nights, the time of generall Rest; and our Beds, the place thereof; and even our Graves, be called Sabbaths? But if the Inventer of this Argument

gument had considered, that the Fourth Commandment, or Scripturall Sabbath, doth not signifie onely the corporall Rest of man, but onely his spirituall Rest; and moreover, and most principally, the mysterious Rest of God, (as it is said, God Rested) he might easily have answered his own argument with a better. For the true Sabbaticall Rest cannot otherwise be rightly understood, but onely of the Rest both of God and Man; and this Rest can no where be found, but onely in Christ the Saviour. Heb. 4. 4.

There is yet another scruple, occasioned by our translation of the fourth Commandment, which either hath, or may divert men, from the right understanding thereof; for thus our English read it, Remember to keep holy the Sabbath, &c. Hence some imagine, that to keep holy relateth onely to a Day, and not to Christ. But the more clear, and true, and unscrupulous Translation might have been, by our old English word, Hallow, or by the word, Sanctifie, borrowed from the Latine; thus, Remember that thou Hallow (or Sanctifie) the Sabbath day. This doubt will be plentifully cleared, by the perusall of the ninth Chapter of this Book. Chap. 9.

Notwithstanding all this; it may be granted, that Christ giving that monition to pray, did fore-see and relate to some

kind of Law, whereby the Jews of that tim
would be girt and obliged, to keep the ol
Sabbath. But if we enquire by what Law
we shall find it to be neither the Moral, no
the Ceremonial Law of God, but onely
popular Club-Law, or Law of Arms
which was indeed the tyrannicall and su
perstitious Law, of those grand Zelots an
Rebells, which cruelly insulted over thei
Country-men the Jews, as Simon, John
and Eleazer, (of whom we read much i
[a] Josephus) who then rebelled agains
Cæsar, their Lawfull Prince at that time
(though Nero) and thereby caused th
utter and finall ruine of their City an
Country.

a Jos. de Bello. lib. 8.

If we now examine the Jewish superstitions, and compare them with the practise or commands of some Sabbatizing Christians, we shall find them running parallel as they are recorded, both by our own, and by forrain Writers; as 1. If a Jew fell short of home on a Sabbath-Eve, he must stay there, in wood, wilderness, or highway, till the Sabbath were past. 2. A blind Jew might not carry a staffe. 3. A wounded man might not wear a plaister, nor a woman a fan. 4. A Jew might not carry mony in his purse, nor knock at a door with an Hammer, or Ringle; nor wear Clogs

Buxdo. f. History of the Sab.

Clogs or Pattens; nor a Taylor his Needle; nor milk Kine, nor lift a beast out of a ditch, nor kill a flea on that day.

So some Christian Sabbatarians have taught publickly: 1. *To work on* Sunday, (*Lord's day, they call it*) *or throw a boule, is a sin as great, as to kill a man, or commit adultery.* 2. *To kill a cock, as bad as to kill a servant.* 3. *To make a Feast, or dresse a Wedding-dinner, was bad as for a father to cut his own child's throat.* 4. *To ring more Bells then one, as to commit murder. They say, one may not carry provender to an Horse; a Maid-servant would not sweep her Kitchin, nor wash her Dishes; a zealous sonne would not ride for a Bone-setter, when his Father's bones were broken. Some school-men among the Romanist's, have bin as eager in this superstition as ours; They taught, that it is as great a sinne to stitch a poor Man's broken shoe on Sunday, as to kill a Thousand men,* [a] *as Doctor* Tuppius *reporteth. Besides all this, some of our own Sabbatarians have laboured, to revive, and bring in the old Jewish Saturday-Sabbath. Thus hath this Sabbaticall Law, and our Christian Sunday been abused by schismaticall Demagogues, who, notwithstanding, have bin of late both permitted, and encouraged for such politick ends,*

Mr. Tho. Roger's *Preface on the 39 Artic.*

[a] *Adverſ. Concil. Trident.*

ends, as we see, are now fully effected. The consideration whereof, moved me to endeavour a right understanding, and vindication of the Divine Sabbath Law.

I have also addressed this discourse to you, My most Honoured Lord, and Lady, *for an acknowledgement of your many favours, to my self, and to my more dear Consort in these hard times; and for a Testimony of my most thankfull apprehension thereof; And also, for that I am well assured, that you,* My Lord, *in your love to Truth, and Piety, have taken pains to inform your selfe in this very* Mystery, *by carefull attention in hearing, and by your more private readings, and conferences, besides your secret Meditations, (best known to your self). Of which Christian imployments, because I was in some part, Conscious; it stirred me the more, to hasten this Work, wherein, I trust you will find satisfaction, when your leisure will permit you to read it through.*

I beg both your pardons for my tediousnesse in this addresse, being not so much Epistolar *as* Hagogical, *which I so designed, to be instead of an Introduction, needfull for the more easie, and unscrupulous perusall of the ensuing Treatise; which I have cloathed with ordinary and coorse*

Apparel,

Apparrel, in a low, and vulgar style, as to be the more fitly accommodated, to the ordinary, or middle sort of Christians: just so, as the Books of our Sabbatarians are, whereby they have gained too much upon the easinesse, and credulity of their adherents; This book is therefore of the like alay with theirs, as one saith, [b]

Æquales scribit libros Calvinus, & Umber. [b] *Mart. l. 7. ep. 89.*

In old time, Writers were thought to procure a kind of immortality to them, whose Names they recorded in their Books; therefore, [a] Plinius *the younger, (a man of singular worth, who procured a stay, and mollifying of the persecution under* Trajan) *desired* Tacitus *(his contemporary) to record his Name in his History, because he thought that so, it might continue as long as the World: And before him,* Ovid, *by the same way, promised the like to himselfe, and to his Wife,* [b]

[a] *Plin. l. 7. ep. 33.*

[b] *Ovid. Met & Trist. l. 5 eleg. 15.*

——Nomenque erit indelebile nostrum. *And*
Perpetui fructum donavi nominis---

So when Picus Mirandula *wrote a book, and*

and dedicated it to Politian; *he returned this answer*, [c] Ago tibi gratias ob immortalitatem. *Just so did* [d] Lipsius *to another.*

c Polit. lib. 12. Epist. 5.
d Lipsc. cent. 1. ep. 65.

But I may not promise, or hope for any such production, or issue, by these papers, to you, or to my Lady; though I wish I could; yet I am well assured, that the Doctrine herein delivered, (being of the greatest concernment, and comfort for Christians) is such, as ought to continue in the Church, as long as it is Militant.

Neither do either of you need any such immortalizing Pharmacum, *or paper-charm for that, which your owne eminent, and shining vertues may by themselves procure; your piety to God, your sincerity, and constancy in true Religion, your mercifullnesse, and charitable compassion, and bountifull reliefe of the poor Members of Christ; your generall goodnesse toward all sorts of people, and particularly to the now oppressed Church-men in these bad times, will be your Testimonialls, or* Epistles (*as the Apostle speaketh,*[a]) *and Comforts to your Consciences whil'st you live here, and Monuments or Trophies to posterity, when both of you, in a full and good old age, shall follow those Prayers, and Almes which are gone up before you,* for a Memoriall before God,

a 2 Cor. 3. 2.
Act. 10. 4.

with

with whom I trust, you will find your names recorded with an everlasting Character, in the blessed Registry *of the Book of Life. In the mean time, whilst my now aged life shall last, I will not forget to recommend you, and yours, in my Prayers to the Mercifull protection of our Lord Jesus, and remain. My Noble Lord, and Lady,*

Your devoted and obliged Servant,

EDM. PORTER.

Marsham in *Norf.*
Octob. 1. 1658.

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Errata.

Errata.

PAg. 5. line. 8. read, *force, and necessity*, p. 8. l. 3 *tell us*, p. 13. l. 27. *Judaical*, p. 25. l. 6. *Onera* p. 26. l. 23. *Judaical*, p. 32. l. 31. *We are*, p. 34. l. 16 *Judaico*, p. 37. l. 6. *Speaketh*, p. 41. l. 23. *Pharisaica* p. 46. l. 34. *killing law*, p. 48. l. 5. *Law* of *God*, p 65. l. 5. *Τυπικὸν*. l. 6. *Σκιὰ*, p. 89. l. 17. *intermun dium*. l. 18. *Μετακόσμιον*, p. 107. l. 6. *God added*, p 134. l. *ult*. *And in him*, p. 166. l. 16. *judicial* l. 2 *judicial*, p. 168. l. 1. *to act a part*, p. 227. l. 1. *Jerem In the Margin*, p. 13. l. 1. *Ignatius*, p. 125. l. 3. *Lac tius in Diog.*

De minutioribus, viderit lector.

The Myſtery of the Sabbath Diſcovered.

The Sabbath Morall.

Chap. I.

The Church diſturbed about the Doctrine of the Sabbath: Of Sunday-Sabbatiſm: Of works practiſed therein, and Recreations forbidden. That the celebration of Sunday is pious, although not commanded by the Fourth Commandment. How the Antient Patriarks did Sabbatize, yet kept not a Seventh day. That the ten Commandements are ſtill in force. A paſſage in St. Auſtin *and* Iſychius *explained: and an abuſe of the Commandements in the Roman Catechiſm, ſhewed.*

THE various opinions of men in the Doctrine of the *Sabbath*, (as it is delivered in the Fourth Commandment of the Morall Law) hath more diſturbed the Chriſtian Church in theſe latter times, then they did the Fathers, & the Zealous Chriſtians in the Church Primitive; yet then, was the Doctrin of the Sabbath miſtaken and perverted by *Ebion*, who taught, that Chriſtians ſhould neceſſarily

ceſſarily keep the Jewiſh *Hebdomarie*, or ſe
venth-day Sabbath; (as ſome among us hav
done) and is therefore by [a] *Epiphanius* and
[b] *Theodoret*, branded with the mark of a Ju-
daizing Heretick.

[a] Epiph. hær. 30.
[b] Theod. hær. fab. Lib. 2.

And now, although the rejection of the Jew-
iſh Seventh-day-Sabbath is almoſt generally a
greed among us, yet a new Sabbath is ſet up o
the Eighth day, or firſt day of the week, to b
obſerved with as great ſtrictneſſe, as the ol
Sabbath was on the Seventh day by the Pha
riſees; for now not only labours are forbidden
but alſo honeſt recreations, ſuch as we do no
find to have been forbidden by thoſe very Jew
iſh zelots. Which late ſtrictneſſe hath given a
occaſion, or pretence, to ſome, to think it to b
required, rather in oppoſition to former pe
miſſions, then for any *new light*, or religiou
zeal; becauſe they have obſerved, that by o
der of the ſame Superiors who forbad Recre
tions, Souldiers have been commanded t
march, and the utenſils and luggage of Wa
Carts, Wagons, & Artillary, have been draw
out, and moſt cruell & bloody battells fough
on that very new Sabbath-day; and all thi
upon pretence of either private & perſonall n
ceſſity, or neceſſity publik, which is now calle
Reaſon of State; whereupon ſome of the a
proved *Preachers* of theſe times have open
in the Pulpit declared their diſlike, and ſai
that now the State Civil is become like a *Shi*
and the Church like a *Cock-boat*, which mu
follow the motions and turnings of that *Sh*
of State.: intimating hereby, that our Religi
muſt be reformed ſo, as to be ſubſervient to t
intereſt and accommodations of the Civill g
ver

vernors, which is quite contrary to the desires of those men, who hoped, and expected, that their *Kyrk* should have bin made the *Ship*, and the State should have bin the *Cock-boat*.

Moses and *Aaron* were brethren, and agreed that *Moses* might be directed by *Aaron* in Spiritualls, and *Aaron* Supported by the *Brachium temporale*, or civill authority of Moses for stablishing true Doctrine, and godly Discipline: which formerly was the happy, and peaceable usance of this kingdome, wherein the state civill was supreme, because, as *Optatus* truly said against the disturbing *Donatists*, c *Non est Respublica in ecclesia, sed ecclesia in Republica est. i. e.* The Commonwealth is not included in the Church, but the Church is in the Commonwealth. And yet the civil power will not excuse those governors before God, which authorise the breaking of the Commandments, and *Moral law* of God.

c. Optat. lib. 3. p. 83.

For if the *Seventh*-day Sabbath, practised in the Jewish Commonwealth, or the *Eighth*, among Christians (which some yet call the Sabbath) were indeed one of the ten Commandments of God (which certainly are moral, and perpetual), then did the Jewes sin in performing the works of Warr, and of Circumcision, and Midwifery, and Sacrificing at the Tabernacle and Temple, on their Sabbath day: And if our *Sunday* be really commanded by this morall law of God, or grounded thereon by a *moral equity*, (as some have untruly affirmed) then neither private necessities, nor publick reason of State, can quit us from the guilt of Transgression thereof.

The Rule of Divines is, (which I firmly be-

leeve to be true) *Non licet in quavis neceſſitate, leges Dei morales, ſeu naturales, violare. i.e.* It is not lawfull in any caſe of neceſſity, to violate the moral, or naturall, lawes of God. For example, In the times of Perſecution, the ordinary commands of Perſecutors were (a) *Nega Deum, Incende Teſtamentum, Thus pone. i. e.* Deny thy God, Burn the Book of God, Worſhip the idol. And theſe were injoyned upon pain of preſent torment, and death. And what greater neceſſity can be imagined then theſe? and yet the Martyrs refuſed life upon ſuch unlawfull conditions. *Joſeph* would not yield to adultry with his lady though he knew the conſequence of impriſonment; nor the 3 Hebrews worſhip the *golden image*, though they were aſſured of the *fiery furnace*. All inconveniences dangers and neceſſities muſt ſubmit to the moral law of God; better it is to burn or die, then to deny Chriſt, or blaſpheme God, and bear falſe witneſſe. There is a neceſſity to obey God but no neceſſity of continuing our naturall life by ungodly means. In times of Perſecution the Martyrs might have eſcaped torment, Neceſſity might have excuſed them.

a *Optat.* lib. 3.

Gen. 39. *Dan.* 3.

But it is far otherwiſe in lawes meerly *Ceremonial*, whether Jewiſh, or Chriſtian: the tranſgreſſion of this ſort of lawes is excuſable by neceſſity, if it be a true, real, and preſſing neceſſity; in this caſe the *Proverb* will take place * *Neceſſitas non habet legem. i.e.* Neceſſity has no law; and *Inter arma ſilent leges.* Laws [humane] are dumb in time of Warr.

* *Aug. in Soliloq. c. 2. To. 9.*

Therefore becauſe the *Seaventh day Sabbath* of the Jewes was meerly a law *Ceremonial*, it might, without ſin, upon neceſſity be ſlighted

Up

Upon this reason it was, that *Mattathias* the wise and zealous Macchabean priest with his associates decreed, and first taught the Jewes, that they might, upon necessity, fight, and repell their enemies on the Sabbath day, as we read both in (b) *Josephus* & 1 *Maccab.* 2. 41. So likewise the Jewes of *Antioch*, when they were by force of necessity compelled, refused not to Work on their Sabbath day; as the same *Josephus* reporteth. And our Saviour excuseth his disciples for plucking eares of corne, and causeth the impotent man to cary his bed, and declareth that the priests who by their great labours about sacrifices in the Temple do profane the Sabbath, yet are blameless. Thus *David* did in necessity of hunger eat the holy *Shewbread*; and the people of Israell for 40 yeares together in the wilderness abstained from Circumcision as being very dangerous in their marches, although it was imposed on them with great charge. And in the dayes of Good *Hezekiah* the Passeover was celebrated in the second month, which was otherwise then the law prescribed. *Ex.* 12. All these things were done upon necessity, or some usefull convenience, without any offence to God * because the Sabath day, and Circumcision, and Shewbread, and Passeover, were but Ceremonialls, and not morall lawes. I doubt not but aged *Eleazar* & the 7 *brethren* mentioned both by h *Josephus* and in 2 *Macchab.* cap. 6. & 7. (who were put to cruel tortures and death for refusing to eat swines-flesh offered to Idols) might have eaten thereof in that necessity, and have saved their lives, without offence to God; because that law was but *Ceremonial*; Only they knew, their

b *Ios. Antiqu.* 12. cap. 9. 1 *Mac.* 2. 41.

c *Jos. de Bello lib.* 7 *Mat.* 12. *Iohn.* 5.

2. *Chron.* 30. 2. *Ex.* 12.

Num. 9. 11.

d *Iosep. de Macch.* 2 *Mac.* c. 6. & 7.

eating might have given *Scandal* or offence to their brethren the Jewes, and therefore they abstained just as St. *Paul* saith in the like case 1 *Cor.* 10. 27. 28. *Whatsoever is set before you eate, asking no question for conscience sake; But if any say unto you, This is offered in sacrifice unto Idols, eat not for his sake that shewed it.*

1 Cor. 10. 27.

Just so it is with our Christian *Ceremonies*, whereof *Sunday* is one; and therefore the Solemnity, and celebration therof in case of pressing dangers and necessities may be omitted. But let us be sure that the said necessities be so indeed, and not sinfull, or contracted by our own faults, or only pretended; and then God will excuse us, though some men will not. Thus some Christians, in time of Persecutions were condemned to the mines, and listed under the title *Metallicæ Condemnationis*, and were forced there to sore work every day, Sunday & all as we read in *Eusebius, & Hilarie. & Chrysostome*. So at this day, those Christians who are in Slavish captivity under the Turks, are compelled to undergo hard labours, even on Sundays: and yet thereby, neither the former Christian Confessors, nor these, do offend God; which yet they would, if our Sunday were a branch of the moral law of God.

[a] *Eus. Hist. l.* 8. *c.* 13. *Hil. cont. Constant. lib.* 1. *Chrys. de laudibus Martyrum hom.* 70.

There is not (I think) any good, and prudent christian, that doth not approve of, & most willingly submit to an holy celebration of our Christian Sunday; although they do not think it to be enforced by virtue of the 4th Cōmandment of the moral law, or any equity thereof; but upon another reason and ground, be

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becauſe the equity pretended, muſt be derived, not from the Moral Sabbath; but from the Jewiſh, Ceremoniall Seaventh-day Sabbath: the equity whereof is only this; That as God, under the law, required one day in ſeaven to be Sanctified, as a figure, and ſhadow of his people's reſt in their Meſſiah to come: So the Chriſtian Church hath ordained one day in Seaven to be a memoriall of our reſt in the ſame Meſſiah our Saviour who is come; and our Sunday may alſo be called a kind of ſhadow, as the Jewiſh Seaventh day was: only, their ſhadow went before the body (as ſhadows ſomtimes do). and our ſhadow followeth after the body; for the body of both, is Chriſt.

The Sabbath which is truly Moral, and perpetual, and which is intended, meant, and injoyn'd in the 4th Commandment, is another manner of Sabbath, & much differing from the Jewiſh ſeventh day Sabbath, or the Chriſtians Sunday, and is not ſuch a ſabbath as is by many now adayes ſuppoſed: neither is the vigor and force of that Sabbath Commandment as yet antiquated, or expired; but ſtandeth in as full ſtrength, and in an obliging power as much, or rather more then it had, during the Jewiſh Synagogue or before the incarnation of our Lord. And I truſt I ſhall make it appear that this Sabbath-law is written in our hearts evidently and convincingly as much, or rather more, than any other of thoſe Moral Lawes; and that this Sabbath was to be kept from the very Creation of man, or from that very time, when God commanded man to abſtain from the Tree of knowledg.

And yet in this Aſſertion, I ſhall not in the

leaſt gainſay the Doctrine of thoſe Ancient
[a] *Iuſt.dial. cum Tryph. Tert. Adv Iudæos. Euſeb.de. Demonſt.* lib 1. c. 6
[b] *Athanaſ. in Synopſi.*
and moſt learned Fathers, as (a) *Juſtin Martyr* and *Tertullian*, and *Euſebius*, who tells us, that neither *Adam*, nor *Enoch*, nor *Noah*, nor *Melchiſdeck did ever Sabbatize* And (b) *Athanaſius* alſo, who affirmed very truely, That the *obſervation of the* 7th *day ſabbath, began not untill the dayes of Moſes*; All which I firmly beleeve to be true; provided, that we underſtand their Aſſertion in the ſame ſenſe that they meant it, *viz*: of the hebdomary, weekly, or 7th day Sabbath, which verily is not that Sabbath which is meant, & myſteriouſly implied in the fourth Commandment.

For the Sabbath, which in the fourth commandment is required to be Sanctified, is the true, ſubſtantiall, myſticall, and eternal Sabbath, which is the *Son of God*, the *Meſſiah* the *great Peace-maker*, even the Lord *Jeſus Chriſt*: of which true Sabbath, the Jewiſh, Leviticall, Ceremoniall, or ſeaventh-day Sabbath was but a meer ſhadow type or figure, which ſhadow is now vaniſhed as other legal ſhadows are, ſuch as, Circumciſion, and Sacrifices, both which were farr more ancient, then the weekly Sabbath was; whereas the Sabbath, meant, and intended, & commanded in this 4th commandement, was in force, and kept by all the holy Patriarks before *Moſes* was born; and, before it was written in ſtone, it was written in man's heart, as all other Moral lawes were; and it was, and is to laſt untill the end of this world and in the next world alſo, and not to be Antiquated at all, as the ſeaventh-day Sabbath was and is.

For the Moral law, which was written by

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the finger of God consisteth of *ten Commandments*, just so many, no more, nor lesse: which number the holy Scripture mentioneth, *Ex.* 34. 28. *Ten commandments*, or *Decem verba Fœderis* Tenn words. And so again, *Deut.* 4. 13. *Tenn words or Commandments.* And God wrote them on two *Tables of Stone*, to signifie the durableneſſe of them all: and therefore the Moral Sabbath there meant, must continue as long, and as firmly, as any of the other nine. We must still have Ten Commandments, which is the reason that St. *Austin*, and generally all our Divines to this day, call this Moral law *Decalogum*, as consisting of Ten words, or Commandments. Ex. 34. 28

The same Father in his book intituled (a) *Speculum*, reciting the Moral law out of *Ex.* 20. doth quite omit the fourth commandment which is of the Sabbath; and this he did because 1. He knew that the Seaventh-day Sabbath was none of the Moral laws of God, but that it is totally antiquated, and expired. 2. Because he perceived that men did mistake the meaning of the true Moral Sabbath, by fixing the duety thereby required, only, on the keeping holy of a day, whereas they should have known, that the Sabbath there meant is only *Christ*. So that by this misconceit, men slighted the Substance, and magnified the Shadow; for the same Father had said before. (b) *Judæus si sabbatum observando Dominum negat, &c. i. e.* If the Jew by observing his Sabbath day doth thereby deny, that his Lord *Messiah* is come, how can the Christian safely observe the Sabbath day? And again in his 119. Epistle to *Januarius* cap. 12. he thus writeth. c. *Præceptum* [a] *Aug. Tom* 3.

[b] *Aug. epist* 86.

[c] *Epist.* 119. cap. 12.

tum de Sabbato, solùm figuratè præcipitur-a requie quæ in solo Deo certa invenitur-ergo no ad literam jubemur observare diem illum; nam nisi aliam Spiritualem requiem significet, le ridenda judicatur. i.e. The law of the Sabbat day is only figurative signifying that Sabbat or rest, which is no where to be found sur and certain, but only in our God; Therefor we are not hereby to observe a day as it is *literal ly*, set down: for unlesse some other Spiritual re be thereby meant, that Sabbath law migh seem ridiculous. Thus he.

Upon the same reason *Isychius* of Jerusalem affirmeth, That the sabbath day which the Jewes observe, is none of the Ten Commandements although it was written among them: for the Sabbath there meant signifies [d] *Requiem intelligibilem*, saith he, *i. e.* not a Corporal but a spiritual or intelligible Rest; which rest is only in our God. He added, that if we will take the words going before, *viz.* [*I am the Lord thy God that brought thee out of the land of Ægypt*] for one of the commandments, we shall still have Tenn. Indeed, The mysterious Sabbath which is really meant, and intended in the morality of the 4th Commandement, is, only, that God which delivereth us out of (not only Egyptian, but also) Hellish Slavery, which deliverance is implied, and couched in this word Sabbath; so that we need not put out one of the commandments, and in the room of it, take in a new for preserving the number of of *Ten*, for that number will be found therein without such chopping: and we are offended with the Romanists for such practises about these commandments, who, to hide the second commande-

[d] *Isych. in Levit. lib. 7. c. 26.*

commandement which forbiddeth image-worship have in their Catechisms quite omitted it, although it continueth perfectly in their Bibles; and to supply the defect, they have obtruded the fallacy of *Composition*, in making but one Commandment of the two first: And the fallacy of *Division*, in making two of the last, as is apparent in their books, and particularly in the Catechism of *Jacobus Ledesma* a Jesuite, and also of *Ferus*.

Ledesma's dial. p. 81. Ferus. libell. precat. p. 59. 60.

CHAP. II.

The word Sabbath; That it signifieth Rest. Of the Rest of God, and the Rest of man. Of our rest Corporal and Spirituall. The differences of Sabbaths. The severall sorts of Jewish lawes, which command, or enforce the Sabbath. The Judicial lawes of the Jewes, not fit to be imposed on Christian

WHat this word Sabbath signifieth, we are certified by two learned Jewes: first, [a] *Philo* saith, *Sabbatum interpretatur Quies*, i.e. The interpretation of Sabbath, is Rest. With him [b] *Josephus* agreeth, *Sabbatum significat requiem* i. e. that it signifieth quiet or Rest. With them our Christian writers generally consent as, *Eusebius*, *Nazianzen*, *Epiphanius*, *Jerome*, & *Austin*.

[a] *Philo. de cherubin.* [b] *Ioseph. Antiq. l. 1. c. 2.*

The Rest, which is signified by this word *Sabbath*, is 1 The *Rest of God*, mentioned Gen. 2. 2. *God rested on the 7th day from all his works*. And so again, *Ex.* 20. 11. (How the most

most blessed Godhead, can be said to rest which never laboured or was weary, we shall inquire hereafter.) Secondly, The *Rest of man*; and this Rest is of two Sorts: First *Rest Corporal*, by ceasing from worldly servile labours on the 7th day, both himself, & his family, and his poor beasts also. Secondly *Rest Spirituall*; which consisteth in the quiet, and tranquillity of our minds, and consciences, when we are freed, and quitted from the disturbing perturbations of our Consciences, and turbulent horrors of our Souls, upon consideration of our sinns, and fear of divine vengeance.

This Spirituall rest, is not confined to a Seaventh day only, but is a continuall Rest or Sabbath to every holy Christian. St. *Austin* saith, (a) *Fidelium, perpetuum Sabbatum observatur. i. e.* The faithfull keep a continuall Sabbath. And again, he saith, b *Nostrum Sabbatum est in tranquillitate conscientiæ est gaudium spei nostræ-intus est in corde Sabbatum nostrum. i. e.* The Christian mans Sabbath consisteth in the quietnesse and tranquillity of his conscience-It is the joyfulnesse of our hope. Our Sabbath is inward, residing in our heart. We are also taught by *St. Jerom*, that the Jewish Seventh day Rest, was but a meer figure of the Christians Rest. c *Judæis, Sabbatum in ocio corporali significabat sanctificationem in requie Spiritûs sancti. i. e.* The Sabbath which the Jews observed by a corporal rest did signify a Sanctification of the rest wrought by the Holy-ghost. And *Origen* tells us d *Qui vivit in Christo, semper sabbatizat a peccato. i. e.* He that doth live, or abide in Christ, doth alwayes Rest from sin. His meaning is not, that a Christian is alwaies with-

a *Aug. de Genesi ad lit. l. 4. c. 13.*
b *Ibid. in Psal. 91.*
c *Hieron. Tom 9. 11. B. 40.*
d *Orig. in Math. tract 29.*

without ſin; but that the infirmities of holy men do not diſcontinue, or extinguiſh their reſting in the mercies of God through Chriſt, & that they are freed from the diſpairing terror of Damnation. This is the true real and ſpirituall Sabbath, or reſt in Chriſt; to which we are exhorted by old *Ignatius*. e. *Non Sabbatizemus Judaico more-ſed Sabbatizemus ſpiritualiter*. i.e. That we ſhould not deceive our ſelves by keeping a Sabbath day only, as the Jewes did, but to apprehend thereby a more excellent ſpirituall Sabbath, viz. the true reſt of our ſouls in Chriſt. So by theſe paſſages we learn, that there is not only a day-Sabbath of externall, and corporall reſt, to be conſidered in the Scriptural doctrine of Sabbaths, but moreover & principally, a ſecret, myſterious, and ſpiritual Reſt or Sabbath, which is the Grand Sabbath; whereof the other Sabbaths are but meer figures and ſhadows.

e *Ignat. ep. ad Magneſianos.*

For the more clear underſtanding of the difference of theſe two ſorts of Sabbaths, we muſt inquire of the Originall of them; as when, and by what law they were inacted: And this we cannot with plainneſs ſet forth, but by examining the ſeverall kinds of lawes impoſed upon the Jewes, whereby the Sabbath was both eſtabliſhed in the judiciall commonwealth, and is alſo binding to us Chriſtians: Wherein I ſhall not need to meddle with the Sabbath of years, which was every Seaventh year, wherein the whole land reſted from husbandry; Nor with the *Jubilean Sabbath*, which was every fiftieth yeare, when old owners returned to their ancient inheritances. But our inquiry muſt muſt only be, for the authority of the Saturday, weekly, or 7th-day Sabbath, with the ſignification

fication, meaning, and myſtery thereof; a what that true, reall, ſubſtantiall, and ſpiritu Sabbath is, which was but only typified by t Seventh-day Sabbath.

For the Jewiſh lawes: we find 3 ſeveral dif rent ſorts of them, viz. 1 *Moral.* 2. *Ceremoni* 3. *Judiciall*, by all which the Sabbath is eſtabl ſhed; all which lawes are diſtinctly mentio ed (as Expoſitors ſay) by thoſe words Moſes, *Deut.* 6. 1. *Now theſe are the Comman ments, the Statutes, and the Judgments, whi the Lord your God commanded to teach yo* The ancient Latine Tranſlation thus rende them: 1. *Præcepta* to ſignifie the ten command ments; 2. *Ceremoniæ*, to ſignifie the ceremoni all or Leviticall lawes; 3. *Judicia*, to ſignif the lawes Judiciall. My deſigne of diſcourſi of them, requires that I begin with the law Judiciall.

1. *The judicial Law* 1 The Judicial law of the Jewes is ſuch a we now call the law Politick, *Civill*, *Com mon*, *or Statute*-law, ordained for the orderi and governing of the commonwealth; by th law, puniſhments were enacted to be inflicte on the tranſgreſſors both of theſe judicial law and alſo upon them that tranſgreſſed othe lawes; for, by it, *Sabbath-breakers* were puni ſhed with death, *Ex.* 31. 14. And *Ex.* 35. *The gatherer of ſticks on the Sabbath day*, ſtoned to death. Num. 15. 35. *Idolaters* are ad judged to be utterly deſtroyed, *Ex.* 22. 20 *To curſe Father or Mother* was death, *Levi* 20. 10. *Bearing falſe witnes* in matters capital was death, *Deut.* 19. 18. 19.

This *judiciall* (I ſay) appointed puniſhment for the tranſgreſſors of the other ſorts of lawes whe

when in those other lawes no punishment was mentioned for transgressours; As in the ten commandments we find no visible nor temporal penalty mentioned for the sins of Idolatry, Sabbath-breaking, Dishonorers of Parents, adulterers, or falsewitnesses; the punishment being either reserved to God, or referred to the laws Judiciall or Politick.

There are some, that have thought fit that these judicial laws of *Moses* should (with some additions) be made the laws Politick of Christians. But I conceave that those laws are now most unfit for any Christian kingdome, or State; nor can they now have any binding power over us by vertue of that authority which they had from *Moses*, or, through him, from God; for these resons, 1. Becaus they were ordained, only, for the Jewes commonwealth whilest it stood; without any intention to continue them any longer.

2. Many of them were enacted purposely to serve for the discovery of the Messiah, & to be an evidence of the fulfilling of some Prophecies wch concerned the Tribe & genealogy of Christ before his actuall manifestation in the flesh.

3. Many of them are but Typicall, & therefore not to be used now, since the Types are fullfiled by Christ the Antitype, so that now they must needs be antiquated, and quite out of date, as well as all the other Leviticalls or ceremonialls, (which are typicall lawes) are, and ought to be disused; such as Circumcision, Sacrifices, and New-moons, &c.

4. These judicialls would not be convenient for the very Jewes themselves, now since the Death of Christ, although they had to this day continued a People, and State, in their owne Country

Country and City, becauſe the practiſe of the lawes would ſtill harden them in their infidelity againſt the true *Meſſiah*, as we ſee, the Sabbatizing and Circumciſing yet do; Much leſſe can they be fit for us Chriſtians, becauſe of many and great inconveniences which would enſue thereupon. Such as theſe:

1. If the Jewiſh 7th *year-Sabbath* were in force with us, wherein the whole land was to reſt from Tillage, and Husbandry, as is commanded *Ex.* 23 11. and *Levit.* 25.4. how many thouſands of poor people would be famiſhed, and the richer people undone? Indeed God did extraordinarily provide in ſuch years for that people, being under that command, but we have not any ſuch command, nor warrant now to expect ſuch miraculous proviſions.

2. If the *Jubilean Sabbath* law, of repoſſeſſing eſtates by the Ancient and rightfull owners ſhould now take place with us, as was commanded *Levit.* 25. 13. This would bring much ſorrow to our late purchaſers, or intruders into other mens eſtates, & would reduce many of our new Gentry to their former trades, and much diſappoint their Gentle-homifie poſterity.

3. If all thoſe which by ordinary works tranſgreſſe the law of the *Jewiſh Sabbath* (which is our *Saturday*) ſhould be put to death, as was commanded *Ex.* 31.14. What would become of traders, manufactors, market-keepers husbandmen, and of the greateſt part of the Chriſtian World?

4. If all *falſe Prophets* ſhould be put to death that ſpeak to turne us out of the way which the Lord our God hath commanded us to walk

sin, as is commanded, *Deut.* 13. 5. it would be ill with many of our new Time-serving Preachers; for, *Preaching* in the New Testament is often called *Prophesying*, as *Mat.* 7. 22. and 1 *Cor.* 14. 1.

5. If those that *Curse their Parents*, though but a Domestick Father, only, of a family, should be put to death, as is commanded *Ex.* 21. 17. *Levit.* 20. 9. what should become of those *Sonnes* of *Belial*, which have cursed, and blasphemed their Publick Father, *Patrem Patriæ*?

6. If *Sacriledg* should now be punished with death, as it was, *Josh.* 7. 25; Or false witnesses, Such as our Bithynian, and [b] Cappadocian knights of the post are; Or if all young married women, which are discovered after mariage, to have bin deflowred before marriage, as *Deut.* 22. 21; Or if no usury must be taken of our brethren, as *Deut.* 23. 19; Or if all debts must be released freely to our neighbour or brother, every seventh year, as it is commanded, *Deut.* 15. 2: Such Judicials would much displease a great number of people of this kingdom. [b] *Iuvenal. Sat.* 8.

He that imagineth that he can compose one frame of lawes Politick, or Ecclesiastick that may fitly serve, and accommodate all christian Commonwealths and Churches, may as easily phansy (as it is in the fable) that he can make a coat for the Moon. Let him first perswade our Nobles and Gentry, to keep them to one fashion of apparrel, & our Legislative Statesmen never to make new, or abrogate old Lawes, either of the Commonwealth, or of the Church. But wee have seen both Politick, and

especially ecclesiastick lawes changeable as the Moon. To *Solomon*, the Church appeares *fair as the Moon*, Cant. 6. 10. Upon which words, the Gloss. saith [*Variatur status ejus, nunc clara, nunc deformata vitiis pravorum*] *i.e.* The Church is sometimes cleer, sometimes denigrated by the vices of men; her state is variable. *Doctor Donn* was a profound *Divine* and a rare *Poet* (Poets are called *Divine*, as the Scripture calles them *Prophets* Tit. 1. 12.) This learned Doctor, as a propheticall Divine intituled one of his books *Ecclesia Lunatica*, *i.e.* *The Church Lunatick*, as St. Austine calls this life (a) *Vitam Lunaticam.*

Luna, est Ecclesia quia à filio illuminatur, qui est Sol. Aug. in Psal. 10.

This I trust, is enough, to shew that the keeping holy of the Jewish *Sabbath* or *Saturday*, or a weekly Seaventh day, cannot be inforced by any authority or vertue of the Judicial law of *Moses.*

[a] *Aug. in Solilo. c. 11. Tom.*

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CHAP. III.

Of the Ceremoniall laws. Why God expressed a dislike of them, before they were abrogated. The Dissolving of them: And particularly, the Sabbath, by Christ: And why Christ did dissolve it. The judgment of the Fathers herein. That it is now pernicious to Sabbatize as the Jewes did, and doe yet. That Christ appointed no new Sabbathday in stead of the old.

THere is another sort of lawes imposed on the Ancient people of God, which are called the *Ceremoniall Lawes*, such as concerned the Covenant, and the worship of God, consisting of Ceremonies and Rites, to be used by the *Abrahamicall or Mosaicall or Israeliticall people*, untill the ending of the *Levitticall Preisthood*, and no longer; as Circumcision (far more ancient then the seventh day Sabbath having bin imposed on the *Abrahamits* long before *Levi* or *Moses* were born, and afterwards it was also inacted as a law by *Moses* *Ex.* 12. 49. *Levit.* 12. 3.): So the *Pascall feast*, and *Sacrifices* of certain beasts and birds, to be offered only at the Tabernacle, or Temple: So *Feastivalls* are appointed, of *new Moons* of *At-onements* or *Expiation*, and other Festivalls besides the 7th day sabbath, which are recorded *Levit.* 23. and are also called *Sabbaths* as the At-onement, *Levit.* 16. 31. And the 7th year *Lev.* 25. 4. And the feast of *Trumpets Lev.* 23. 24: and of *Tabernacles Levit.* 23. 39. All which

2. The Ceremonial Lawes.

were but *Types, Shadows, and Figures.* Which are now expired, becauſe the Subſtance and *Antitype* of them is come, which is Chriſt, who was but onely prefigured, and repreſented by thoſe Ceremonies.

Now becauſe thoſe *Ceremonialls*, were of none other uſe, but onely to prefigure Chriſt with his benefits; And becauſe the Jewes did not rightly uſe them to that purpoſe and intent, for which they were appointed; God himſelfe who Ordained them, did nevertheleſſe reject them, even whileſt they were in force and to be performed by Command of the Ceremoniall law: And this was, becauſe the Jewes did not rightly underſtand their Signification and therefore did miſuſe them. Hence it is that God expoſtulateth with the Jewes, *Iſa.* 1.11, 13, 14. *To what purpoſe is the multitude of your Sacrifices--bring no more vain oblations--the Newmoons and Sabbaths, I cannot away with them--your appointed feaſts my Soul hateth, they are a trouble to me, I am weary to beare them.* The ſame rejection of theſe Ceremonies we finde againe *Jer.* 6. 20. And particularly of the feaſts he ſaith, *Amos* 5. 21 *I hate and deſpiſe your feaſt-dayes.* And, before theſe prophets the holy *Pſalmiſt* had ſaid, *Pſal.* 40. 6 *Sacrifices and offerings thou diddeſt not deſire.* The theſe reprehenſions were, only becauſe the Iſraelites of thoſe times did erre from the true meaning and intent for which thoſe *Sabbaths* and *Sacrifices* were ſet up; for they ſuppoſed that the *Opus Operatum*, or bare outward work and literall performance (without any faith or conſideration of the *Meſſiah* therein ſignified) was all that God required of them.

But afterward, when *Messiah* was come, and by preaching published, those Ceremonies ended; so, that not only the abuse of them, but the very use of them was utterly rejected, and became sinfull. For St. *Paul* tels us of the grand ceremony, Circumcision, *Gal.* 5. 2. If ye be Circumcised, *Christ shall profit you nothing*; And of Sabbaths, and other ceremonies, he saith *Col.* 2. 16. *Let no man judg you in meat, or drink or in respect of an Holy-day, or New-moon, or of Sabbath dayes; which are a Shadow of things to come, but the Body is Christ.*] By which we are fully assured that the very Seaventh-day *Sabbath* was but a meer figure, and Type of the true *Eternall Sabbath*, which is Christ; That the Jewish Sabbath was but the shadow; And that the body thereof was Christ.

Justly therefore are the Jewes reproved for doing so much on the Shadow-sabbath, and utterly neglecting the Substance, and body, which was but only represented by that shadow, *like the dog in the* [a] *Fable, which let-go and lost the Substantiall flesh out of his mouth, by snatching at the shadow thereof in the water*; so the great Oratour *Demosthenes* perceiving the *Greeks* to neglect the weighty matters of State which he delivered in an Oration, tells them a tale, & then reproves them for listening with more attention to a ridiculous case, [b] *two men contending for the shadow of an Asse*, than they did to the great affaires of their Country. This surely was the reason that our Saviour so often took occasion to slight, and carry the Jewish seventh-day sabbath, because he saw the *Scribes and Pharisees* so strict, and

[a] *Gabriæ fabula.* 32.

[b] *Plut. de* 10. *Orat.*

curious in keeping that shadow, and utterly to neglect the true Substantial *Sabbath*, which was their *Messiah*, in whom only, true *Sabbatical* Rest was to be found, and no where else.

And now since Christ is come, and fully made known to his Church; the Jewish Ceremonies are useless and quite gon, as may thus appear.

1. For now what need have we of the shadow of a *Paschal Lamb*, seeing the true *Lamb of God* is slain?
2. What need of the *blood* of Sacrifical beasts for us; since *Christ is* Sacrificed, and his precious blood powred out?
3. Now, there is no need of the Jewish earthly *Tabernacle*, or *Temple*; because Christ is come, whose body was the Substantial *Temple*.
4. No need now of Corporal *Circumcision*, because Christ hath taken away the Superfluity of Sin, even of *Original* Sin, which was but only Figuratively signified by that Sacrament of Circumcision; which Sacrament was (as I conceive) therefore performed, or exercised on that part of the body, and none other part, through which *Original* Sin is propagated.
5. No need now of the Jewish *Calends*, *New-moons*, because men are now really illuminued by the Spirit of Christ: The *Sun* of righteousnes hath inlightned us; we need not the darker shadowy type of *Moon-light*, but Noon day.
6. Nor need we the Ceremonious festival *At-onement*, or *Reconciliation*, now, by the High-priest, entring into the most holy place of the earthly Temple; because Christ hath real-

really made our Atonement by his own blood, and hath himself entred into the most holy Tabernacle of Heaven, and thither caried our Nature with him.

7. Finally, we have now no need of the Jewish weekly, Typical, and Ceremonious *Sabbath*, because the true *Sabbath* is come, even Christ, who is the *Sabbath* or *Rest* both of the *Godhead, and of us men.*

It is evident enough, that Christ did, on purpose and design, take special care both to discountenance, and also to dissolve the Jewish Saturday-Sabbath, that by his example, the Jewes might be withdrawn and weaned from the *Ceremony* to the *Substance*; and from the *Letter* to the *Spirit* & meaning thereof: for he commanded the *Impotent man to carry his bed on the Sabbath day, Joh.* 5. 8. The Jewes therefore charge him with their Sabbath-breaking, which Christ did not deny, and they therefore *sought to kill him, vers.* 18. Afterwards, He *makes clay*, on the Sabbath day, *Joh.* 9. 14. which he needed not to have done in order to the curing of the blind man: therefore it was done upon another design, of Nulling the Sabbath, as the Jewes also apprehended it, *vers.* 16. He also excuseth his Disciples for *plucking eares of corn* on the Sabbath day, *Math.* 12. And tels the *Pharisees* that their own Jewish priests did prophane the Sabbath by working on the Sabbath in their Temple, and yet the priests were blameless. For indeed they did on that day bake the *Shew-bread*, and brought *in fuell for the Altar*, they *killed, washed, skinned, dressed, and Sacrificed beasts*; and so laboured

red as much, or more then ordinarie Butcher and more alſo on the Sabbath day, than an other day of the week, except it were a Feſtival; which Feſtivals were alſo called Sabbaths.

To this diſſolution, and nulling of the Jewiſh Sabbath, the Fathers, and other Chriſtian writers generally agree (except ſome few Sabbatarians). *Saint Auſtin* upon occaſion of thoſe words *Joh.* 5. 18. ſaith, [a] *Chriſtus ſabbatum ſolvit, i.e.* Chriſt hath diſſolved the Sabbath, again he ſaith, [b] *Jam abuſu fidelium obſervatio Sabbati ablata eſt, perpetuum Sabbatum obſervatur i.e.*] The obſervation of the Sabbath is now taken away from believers, who now keep a perpetuall Sabbath. (For our conſtant adhering to Chriſt is our continual Sabbath), And again he ſaith [c]. *Quiſquis nunc obſervat Sabbatum ſicut litera ſonat, carnaliter ſapit, quod mors eſt. i.* That man which now obſerveth the Sabbath literally, is carnally minded; and *to be carnally minded is death, ſaith Saint Paul, Rom.* 8. 6.

With him agrees *Saint Ambroſe* uſing the words, [d] *Chriſtus Sabbatum ſolvit &c. Hinc Judæi ad necem ejus commoti*] Chriſt did diſſolve the Sabbath: and therefore *the Jewes ſought to kill him, Ioh.* 5. 16. Again he ſaith [e]. *Sabbatum, & Circumciſio, ceſſant ſub Evangelio*] *i.e.* Both the Sabbath, and alſo Circumciſion do ceaſe under the Goſpel. In theſe words he declareth, that the *Jewiſh Sabbath* is but ſuch a typical, and temporary Ceremony, as Circumciſion was; which Circumciſion (we know) was forbidden, not on

[a] Aug: Epiſt. 11.

[b] de Gen: ad lit: L: 4. C. 13.

[c]. de ſpiritu & litera. C: 14.

[d] Ambr. de fide. l. 2. c. 4.

[e] Epiſt. l. 5. Ep. 42.

by St. *Paul Gal.* 5. 2. but also by the whole *Councell of the Apostles*, *Act.* 15. 24.

St. Jerome also thus writeth of *St. Paul.* [a] *Nullus Apostoli Sermo est, vel per epistolam, vel praesentis, in quo non laboret docere, Antiquae legis, Onera deposita, id est, Sabbatum, Circumcisionem, Calendas, &c.* The *Apostle*, in every Sermon of his, either written by Epistle, or delivered where he was present, teacheth, that the troublesome Ceremonies of the old law are taken off, such as Sabbaths, Circumcision, and New-Moons, &c.

[a] *Hier. prolm. in Gal.*

Before him, *Athanasius* had thus Written, upon those words *Mat.* 11. 27. *All things are delivered to me of my Father*]. [b] *Sabbatum injunctum est priori populo-sed nova creatura non praecepit observationem Sabbati*]. *i. e.* The Sabbath was imposed on the first people (*The Israelits*) but not on the new people (*The Christians*) The Jewish Sabbath was appointed to be on the last day of the week, which might intimate that is was near Ending: for when Christ, the true Sabbath, and the true light was come, the Sabbaticall ceremony was useless, as candle-light at Noon day. *St. Chrysostom* also observeth in his Sermon on the Paralytick. [c] *Christus quando solvebat Sabbatum, maximum aliquod miraculum edebat, ut sic Sabbatismum auferret.*] When Christ dissolved the Jewish Sabbath, he did withall perform some great miracle, that it might appeare, that Sabbatizing was dissolved by Divine authority.

[b] *Athan. Tom. 1. 294.*

[c] *Chrys. Serm. 7. Tom. 5*

The ancient and grand Heretick *Marcion*, upon this truth of Christs dissolving the Saturday Sabbath, took occasion to ground his false

false hereſie, *denying Chriſt to be the Son of the God who made the World, and Ordained the Law*; ſuppoſing, that the true ſon of the *Creator* would not null the law of the ſame Creator. By this it appeares, that even this *Heretick* ſo farr agreed with the *Catholick Church*, as to acknowledg the diſſolution of that Sabbath by Chriſt, as *Tertullian* alſo doth in his writings againſt that Heretick, whereof he gives this reaſon. [d] *Quia Deus eſt Dominus Sabbati, ergo deſtruere potuit*]. *i. e.* Becauſe our Lord *Jeſus* is the Lord of the Sabbath, therefore he might diſſolve it; The ſame *Father* ſaith again, in another book. [e] [*Nobis* (*Chriſtianis*) *Sabbata extranea ſunt, ſicut Neomenia*]. To us *Chriſtians*, *Sabbatizing* is a ſtranger, as much as *New-Moon dayes* are; This he wrote becauſe he knew that Sabbath-keeping was a fading and temporary Ceremony, as much as the feaſts of New-Moons.

[d] Tert. Cont. Mar. Lib. 4.

[e] De Idololatria. c. 4.

In ſome Epiſtles yet extant, which paſſed between St. *Auſtin*, *and* St. *Jerome*, concerning their differing opinions in ſome Judiciall ceremonies; St. *Auſtin* thus writeth and ſaith, [a] *That after the death, & Reſurrection of Chriſt, thoſe Ceremonies alſo dyed; but that they were to be allowed ſome convenient time for buriall, and an honourable funerall*.] And indeed the publick *Preaching* up of Chriſtianity, was their *Funerall Oration*, and the *Burning of the Temple*, was their *Funerall pile*; But when theſe Sepulture-offices were once performed, then thoſe Typicall Ceremonies became, not only *dead*, but deadly, pernicious, and mortiferous. To this St. *Hierome* addeth this aggravation.

[a] Hier. Epiſt. 97. Tom. 2.

[b] *In Barathrum Diaboli devolvunt eum qui obſervat*]

[b] Auguſt.

servat] to which St. *Austin* also consenteth To use those Ceremonies now, is the ready way to drive men into Hell. So St. *Chrysostom*, having in his Sermons often forbidden the people under his charge to use Sabbatizing, as the Jewes then did at *Antioch*, where Chrysostome then was a preacher, he adds, [c] *That, after his admonition, if any did Sabbatize, himself was innocent of their blood*] So deadly did he think it. And before him *Origen* had both affirmed, and preached [d] *That now to observe Sabbaths, is to return to those beggerly Elements* of Ceremonies *Quasi nondum descenderat Christus*] That the *Sabbatizer* thereby declareth, that he doth not beleeve that Christ is come, who is the true Sabbath, which now is to be kept.

[c] *Chrys. Homil. Antioch. 3 & Orig. in Jerem. Hom. 9.*

For this cause, it may reasonably be thought, that our Lord Jesus neither at the dissolution of the Old Jewish Sabbath day, nor at any time after, did command, or so much as intimate any *new Sabbath day* for Christians, lest Christians also, like the Jewes, should erroneously think, that the *Moral precept*, for Sanctifying the Sabbath, consisted only in the strict observation of a day, and thereby utterly neglect the most holy, most necessary and *Grand Sabbath*, which is Christ: who is the Only Sabbath that wee Christians can, or ought to have. For at this day we see that the Sabbath which is Commanded in the Fourth precept of the law Moral, is, by the greater number of people thought to be meant only of *Sanctifying a day*; for so they are now taught by the greater number of our *Preachers*: But herein, the People deceive themselves, and the Preachers deceive others; for that Commandment hath

hath a more noble, excellent and beneficiall meaning then so, as I trust will appear anone.

To the judgment of the Ancients before mentioned, I crave thy patience, good Reader, that I may add one more, of a late Writer, the learned Mr. *Mede*, which I esteem ponderous: who in one of his books thus writeth, [p] *We may not now keep the Jewish Sabbath, lest we should thereby seem not to acknowledge our Redemption performed, but expect still: Their Sabbath was but a shadow*]. Thus he, most truly and correspondently with the Primitive Church. It was indeed but a *Shaddow* of our Redemption by our *Redeemer*, which being performed (as the Psalmist speaketh) *it is passed away like a Shaddow*.

[p] *Mede. Distrib.* 15

Ubi Bene Nemo melius. Cassiod. de Orig.

Psal. 144. 4.

By what hath bin said, I trust the Reader apprehends, that the weekly *Jewish Sabbath* is no more but a branch of the *Ceremoniall Law*, now Antiquated, and, by the authority of Christ himself, totally abrogated; So that I may for certain conclude, that neither the Jewish seaventh-day, nor any *morall equity* deduced from it, can be that Sabbath which is injoyned to be Sanctified, by the Moral Law of God; Of which we are next to Consider.

CHAP.

CHAP. IV.

Of Lawes Moral, *and why ſo called. Of Sunday-Sabbatizing. Of* Origen, *and his Chriſtian Sabbath. That Saturday was a Church-day, for Sermons, Sacraments and Scripture-leſſons; and then alſo a faſting day, long after* Origens *time. Chriſtians did more reverently keep Saturday, then the Jewes themſelves did that Sabbath. Sunday, not to be called Sabbath. Eaſter day why altered from the Jewes Paſchall day. The author's reverend eſteem of the Chriſtian Sunday.*

THe third Sort of lawes recorded in the Scripture, and impoſed upon Gods People, are the laws of the *Decalogue*, the *Ten Commandments*. Which Divines, commonly call (though improperly) *The law Moral*. So called, becauſe they were ordained as rules to guide, and direct us in our demeanours, or Manners; for therin, we find precepts *Ethicall* for our private perſons, againſt Murther, Adultrey, Theft, Coveting. And *Oeconomicall*, for our deportment in a family, as honouring of Parents, Merciſullneſſe to ſervants and poor Cattle. And *Political*, againſt Idolatry, and for Reverencing ſuperiors, as Magiſtrates, and eſpecially *Kings* who are the *Publick Parents* of Subjects. All theſe Ten Commandments, are lawes *Moral*. And more alſo, they are lawes *Naturall*, they are written in our hearts. And more yet, they were lawes, and binding too, 3. *The Moral Law.*

too, before they were *written in stone*, and so would be to the end of the World, although they never had binne written, therefore they are perpetuall, all and every one of those *Ten* never to be abrogated or antiquated. I say, there are *Ten* of them, (although I do not believe or affirm that all the words in the fourth Commandment are so, *viz.* the words which mention the seaventh day Sabbath, of which I shall give an account anon) for we shall find Ten, without them.

The reason why I said, that these Ten lawes are but Improperly called *Morall*, is, Because (if we speak critically, and Logically) All lawes whatsoever, are *Morall*; for all are but *Rules for mens manners*, and demeanours. So are the lawes *Judiciall*, and *Ceremoniall* before handled: So are the *Evangelicall precepts*. And all *Politik* (both *Imperiall* and *Municipall*) *lawes*. So are the *Edicts* of Supream Magistrates. So were anciently the *Roman Senatus-consulta*, *Plebiscita*; *Consular*, *Tribunitial*, and *Prætorian Edicts*; and even the *Canons*, and Constitutions of *Councells and Synods*, were Morall but with his difference, The Ten Commandements are *Morall φύσει*. *i.e.* by nature; though they never had binne openly Commanded either by Word, or Writing; The other Morals (most of them), are so, *Only θέσει* by Constitution. Nor could they have the appellation, or the force, and power of lawes except they had binne inacted.

Of the *Ten* Commandements, *Nine* are confessedly still in full force and vigour, whereto no doubt or question is made among prudent and sober Christians, but only by *another*

of those that are Leavened with the *Antinomian dotage*; Only the fourth Commandement concerning the *Sabbath*, is that which many good men stumble at, which hath occasioned much distraction, and trouble, and bitterness; and also many unprofitable written books by some that would have the Seaventh day kept literally on our Saturday, as the Jewes did. And by others who would ground the Christian *Sunday* upon this fourth Commandement, and thereupon press the Jewish and Pharisaical strictness of Sabbatizing on the Sunday, as if all the Scriptural admonitions for keeping of the Jewish seaventh day, did by a kind of *moral equity* (as they say) require the same to be performed on our Sunday; and therefore both themselves and their proselytes, call Sunday, *The Sabbay day*---*Nimium patienter* (as one saith) too tamely, and unadvisedly. For in all the *New Testament*, they cannot find that our Sunday, (which is the first day of the week) is ever called *Sabbath*, unless they will call every day a Sabbath, because the Gospels do, in their account, reckon several week-dayes by the Sabbath, For they call our Sunday, Μίαν Σαββάτων *i.e.* the first day from the Sabbaths: we translate it, *The first day of the week*, *Mat.* 28. 1. And so it is again *Mar.* 16. 2. So the Pharisee is brought in, boasting that he fasted, δὶς τοῦ Σαββάτου. *i.e.* Twice in a Sabbath, we translate it, *Twice in the week*, so that any week-day might be named *Sabbath* as well as the first day or *Sunday*. But this is so weak an argument for their *Sabbath*, that the Learned *Sabbatarians* do not vouchsafe so much as to mention it.

Horace.

Joh. 20. 1.
1 Cor. 16. 2.
Act. 20. 7.

Nei-

Neither can they find that our Sunday, o
first day of the week, was ever called the Sab
bath day by any of the Ancient Fathers, bu
only by *Origen* (as is pretended) & by him bu
once, that I could find. His words are thes
[a] *Sabbatum Christianum observare, est dese*
nere ab operibus secularibus, ad ecclesiam con
venire, lectionibus & tractatibus aures praber
&c.] *i.e.* The observation of the Christia
Sabbath, is, by laying aside our worldly busi
ness, to assemble in the Church, and then
to give attention to what is readd out of th
Scriptures, and to what is delivered by th
Preacher.]

This is pretended to be spoken of our *Sun*
day, but it is not certain, whether he said it o
the old seaventh-day of the Jewes, or of th
eighth day of the Christians; for it is affirme
by our greatest *Sabbatarians*, That Chri
stians did assemble in Churches on the Jewis
Saturday-Sabbath, long after *Origen's* time
And the *Fathers* do also acknowledg that Sa
turday, and Sunday, were, for a long time
Church dayes; and so they were with us i
England, in mine own remembrance in Cit
ties & Corporations, & so had continued unt
this day, if the Long-Parliament had not dis
urbed us; yet, even that *Paliament*, dated the
Saturday-Orders under the title of *Die Sab*
bati.

That Christians did so assemble, are we assure
by *Sozomen.* And even in the daye
of *Theodosius the Elder* (long afte
Origen was dead) for he thus wri
teth. *Sabbato & Postridie Sab*
bati, Constantinopoli, Convenius Eccles
stic

Soz. *Hist.* *lib.* 7 c. 19.

ſticus erat): ---*In multis civitatibus Ægypti, veſpere in Sabbato myſteriorum participes ſiunt*]. Juſt ſo ſaith *Socrates* alſo, in the reign of the ſame *Theodoſius*. [c] *Licet omnes ubique Eccleſiæ, ſingulis ſeptimanis die ſabbati myſteria celebrent; tamen Alexandrini & Romani, id facere renuunt: Ægyptii, finitimi Alexandriæ, ſynaxin ſabbato exequuntur*] *i.e.* On the Sabbath, (or Saturday,) at Conſtantinople, and in many Cities of Ægypt, the Church aſſembled and communicated in the holy Sacrament, in the Evening: and, Although all other Churches do weekly, on the Sabbath, celebrate the holy Communion, as alſo, thoſe Ægyptians which border upon Alexandria, do, notwithſtanding, the *Alexandrians*, and *Romans* refuſe to obſerve that Order.

lib. 7. c. 9 [c] Soc. *Hiſt* lib. 5. cap. 21.

St. Auſtin alſo mentioneth the Cuſtome of Preaching on the old Sabbath-day; even there and then, when that day was made a faſting day. [d] *Sermo in die Sabbati.—nonerat tum prandium, ec die veniebant maxime, qui eſuriebant verbum De*] there was preaching on the Sabbath day, wherin no dinner was; on that day came moſt of all thoſe who hungred after the word of God. This he ſaid of the Saturday. Beſides, it is very likely, that *Origen* in uſing thoſe words *of chriſtian Sabbath*, did only compare the holy practiſes of *Chriſtians*, with the evil cuſtomes of the *Jewes*, which lived in his time, ſhewing that chriſtians did more reverently uſe the Jewiſh Sabbath, then the Jews themſelves did; for chriſtians did on that day *go to Church, & hear Scriptures, & Sermons, & Communicate* but the Jews ſpent that day [a] *luxurioſo ocio i.e.* in idleneſs & luxury, as *Auſtin* ſaith, and

[d] Aug. *de verb. Dom.* Ser. 43.

[a] Aug. *Pſ.* 91.

in dancing also. The Jewes of *Alexandria* spent their sabbath in *Theaters*, or *Play-houses* in beholding Stage-playes and Pageantry, as
b. Soc. Hist. lib. 7. Cap. 12. b *Socrates* affirmeth. So Christians were better *Sabbath-keepers*, than the Jewes were. This doth not, in the least, prove that Christians called their own Sunday a Sabbath, or that *Origen* did so mean.

For the same *Origen*, had before called our *Sunday*, *Diem Dominicum*, *i.e.* The Dominical, or Lords day, and quite distinguisheth it from the *Sabbath* day, as
c Orig, in Ex. Hom. 7. c *Manna non descendebat in Sabbato, sed primùm in Dominico die--- In Nostrâ Dominicâ, Dominus semper pluit Manna--- Intelligant Iudei, etiam tum prælatam esse nostram Dominicam Iudiæ Sabbato. i.e.* Manna never came down on the *Sabbath* day, but God first rained it on our *Sunday*. The Jewes may hereby take notice that our Sunday was even then (so early) preferred before their Sabbath.

And though we should grant that the words (*Christian Sabbath*) do there signify our *Sunday*: yet this will not amount to any solid proof of the *Sunday-Sabbath*, because *Origen's* authority is invalid, having bin condemned by the Church as erronious, and
d Epiph. Hær. 64. his Sectaries are put into the Catalogue of *Hereticks* by d *Epiphanius*, under the title of *Origenistæ*: and yet, that book of *Origen*, is now extant in that Language wherein he wrote, but was translated into Latin by *Ruffinus*, who is generally noted, to *Deteriorare* as *St. Ambrose* speaketh, *i.e.* to be a depraver of all books that he took in hand to translate or reform.

Notwithstanding I have Intituled this book

Sabbatum. By which word, I mean that Sabbath which is *Moral*, and natural, and is commanded in the fourth Commandement, which is ſtill in force, and binding both Jewes and Chriſtians, and all men in the world; and ſo it was before any Law was written, and ſhould have ſo continued although it had never bin written in ſtone, or although no *Day-Sabbath* had bin commanded. For this fourth Commandment injoyneth, and obligeth us to a more noble and needfull Sabbath, than ever any ſeaventh-day Sabbath was, or could be: which ſurely, the holy *Patriarks* did apprehend before the dayes of *Moſes*; but the *Scribes and Phariſees and vulgar Jewes after Moſes*, did not, nor yet do to this day. The true ſubſtantial and moral Sabbath, intended in that Law, is their *Meſſiah*, our *Chriſt*, who is the *Jeſus*, *i.e.* the Saviour, and therefore the perfect and only, and everlaſting Sabbath or Reſt of all believers: Which truth I truſt will hereafter clearly appear.

But if our Brethren do indeed believe, that our *Sunday* is that *Sabbath* which is literally or but equitably (as they ſay) commanded in the *Moral Law*, then, verily, they ſhould perform all thoſe duties, and ſervices which the Law giver commanded to be done on the Sabbath day; then they muſt offer bloody Sacrifices; two Lambs for the Sabbath, beſides the two which were for every week-day; and Bake 12 great loaves or cakes of *Shew-bread* which was to be done on the Sabbath, and in order heerunto, they ſhould joyn with the Jewes and help them to build their 1 *Chron.* 9. 32.

Temple once more at Jeruſalem, where theſe duties are to be performed, and with them ſet up the *Fifth Monarchy*, or Earthly Kingdome of *Saints*.

If it be ſaid, that the *Sunday-Sabbath* differs from the Jewiſh; in that, theirs was on the laſt day of the week, but this on the firſt: This will not help, becauſe other feſtivals of the Jewes were Sabbaths, and all required ſacrifices, and might fall on any day of the week, as the *Paſſover*, and *Pentecoſt*, and the reſt; for they were moveable feaſts, depending on the *Moon*. But the performance of ſuch ſhadowie ceremonies now, would be a real denyal of Chriſt, as if he were not come, and were not the grand *Sacrifice*, of which the former were but meer *Figures*, which figures now are but *Cyphers*.

All good and prudent Chriſtians do believe, and confeſs, that the Jewiſh Ceremonial Saturday-Sabbath is now quite gone, expired and vaniſhed; and that ſince the true body of them, and the true light is come, the Jewiſh figures and ſhadowes are not to be any longer uſed by us, (among which ſhadowes, the Sabbath was one, and the moſt principal of all). Surely, we ought to abſtain from applying the appellation of *Sabbath* to our *Sunday*, leſt therein we ſhould ſeem to *Judaize*. *Juſtin Martyr* ſaith [a] *Gentes & Chriſtiani non obſervant Sabbata, ne Judæi putarentur*] *i.e.* The Gentiles, or Nations which are Chriſtians, do now abſtain from obſerving the Sabbath, leſt they might thereby be thought to be of the Jewiſh infidelity: and ſeeing, that the *thing* it ſelf is gone, there

[a] *juſt. Dialog. cum Tryph.*

is no cauſe why we ſhould retain the name. For the very word *Sabbath*, applyed to our *Sunday* is not only a ſign of our ignorance in Religion; but it is, moreover, *Scandalous*, in that it hudwinketh the people with a *Moſaical*, *& Jewiſh vaile*, as the Apoſtle ſepaketh, 2 *Cor.* 3. 15. And thereby hindereth them from diſcerning the true Sabbath, which is Chriſt, and leadeth them into the Jewiſh error; ſo as to think, that the whole duty required in the fourth Commandment conſiſteth in keeping holy one day of the week, as if that were the only, or principal, and ultimate duty thereof: which is not only untrue, but dangerous alſo. And this error, of Sabbatarians mixed with their too hot, and ignorant zeal therein, and in ſome other Judaizing practiſes hath given our adverſaries occaſion to deteſt our Perſons, and alſo to blaſpheme our Religion, and (as a *Lutheran once did* ſome *Calviniſts*,) to call us *Baptized Jewes*.

For this reaſon it was, in all probability, that the Ancient-fathers, & moſt learned Chriſtians in the very primitive times of the Church, did ſo warily, & cautiouſly abſtain from putting the appellation of Sabbath upon the Chriſtian Sunday, leſt they ſhould be thought to Judaize. And the ſame reaſon alſo, moved the Church, to alter the Jewiſh day of the old *Paſſover* (for the ſolemnity of our *Eaſter* is the remembrance, and confeſſion of the *Eaſter*, that is, the *Riſing* or *Reſurrection of Chriſt*,) from the preciſe fourteenth day of the Moon, to the Sunday; and this, leſt Chriſtians ſhould be thought to celebrate only a Jy-

Typicall Passover as the Jewes did, as if Christ the true *Passover* were not come, and therefore the Church adjudged, and condemned those that held to the fourteenth day, for Heretick, under the appellation of *Tessares-ca decatita*, or *Quartadecimani*, as we find b. *Epiphanius*. The same reason also, moved the holy Apostles themselves to meet in *Council*, on purpose against the errors of some Pharisees, and Judaizing Christians, in the *dayes*; who said that the Converted Gentiles ought to be Circumcised, and to be commanded to keep *Moses* law, (they meant the law Ceremonial) as we read, *Act.* 15. 5. So early did they decree against the danger of Judaizing.

Tessares-cx-de ca-tita.

b Epiph. Har. 50

This is not said by me as in dislike, or in the least to disparage the Christians godly and zealous care in Sanctifying the Sunday, devoutly and seriously, to the service of our God and by joyning in our holy assemblies, in praying, and praising God, and hearing his Word readd, and opened to us, and also privately meditating theron: Far be it from me so to vilipend the godly *usance of the Church* in all ages thereof, and the sacred lawes and decrees of *Christian Princes*, upon which it on two pillars, the Authoritative sanctification of our Sunday standeth, and not otherwise. Onely, in all humility, I offer this caution to the less learned, and more credulous Brethren *Rem tene, linguam corrige*. Good Christians keep the *Sunday* or (as now it is in England called of late, though not by the Church of England) the *Lords-day* and keep it holy in the name of God, but abstain from call-

it a *Sabbath day*; Becauſe the Sabbath was but a figure, and is gon; and becauſe neither the old Jewiſh Sabbath, nor the Chriſtian Sunday, are that Sabbath which in the fourth Commandment is ſo ſtrictly required, and that with a *Memento* alſo, more than any other Commandment; as being indeed, the greateſt of them all, and moſt nearly concerning our everlaſting Reſt and Happineſs, as hereafter will appear.

CHAP. V.

Of the Fourth Commandment; what part of it is moral, and what Ceremonial. Why a Ceremonial, is taken into the Ten Commandments. Of the Memento, *and ſome other Prerogatives, proper to this fourth Commandment: The* Excellent *benefit of this Sabbath-law. Why it is placed in the middle of the Commandments. How the whole law is performable by men.*

FOr the right underſtanding of this great myſterious Sabbath, we muſt firſt diligently examin the words of the fourth Commandment, which I here ſet down fully, as I find them recorded *Ex.* 20. 8.

Remember the Sabbath day to keep it holy. Six dayes ſhalt thou labour, and do all thy work. But the ſeaventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy Son, nor thy Daughter, thy man-ſervant, nor

thy maid-servant, nor thy Cattel, nor the stranger that is within thy Gates.

For in six dayes, the Lord made heaven, and earth, the sea, and all that in them is, and rested the seaventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

All our learned Divines generally agree thus farr, that this Commandment is partly *Moral*; so that the Moral part thereof is to be obeyed, and kept, at this day, and also during the continuance of the world. They also agree; that part of it is *Ceremonial*, appertaining only to the Jewes, and binding them to the observation thereof until their *Messias* came in the flesh, and was made known unto that people; or during the *Pedagogie* of them; or, at most, during the *Judaical state* and politie. All this I conceive to be very true.

But the main difficulty consisteth onely in the right dividing this Commandment, by seperating the *Moral* and everlasting part from that part which is but *Ceremonial*, and temporal, and typical. Which that I may truely, and Christianly perform, I here most earnestly implore the assistance, and illumination of thy Divine spirit, O gratious Lord Jesus, that, in this needfull and concerning mystery, I may appeare to thee and to thy Church, (as thy servant *Paul* exhorted *Timothie*), *a workman rightly dividing the word of truth.*

2. Tim. 2. 15.

For the understanding whereof; I here present to the Consideration of the pious and learned Reader, What (after much labour and

mind, and long deliberation, and after diligent and ſerious Conſultation with the Ancient Fathers) I have conceived to be the true, and moſt neceſſary meaning of this Commandment, and what is the right *Diviſion*, or Seperation, of the *Moral*, *Myſterious*, *and Perpetuall* part thereof, from that which is only *Typicall*, *Ceremoniall*, and *Temporall*; And what part of that precept bindeth us Chriſtians to obſerve it, as it did alſo the Ancient *Iſraelites*, and the *Patriarks*, and *Prophets*, and even *Adam* himſelfe, and all his poſterity; And alſo what part thereof was proper to, and concerned only, the *Moſaicall*, or *Judaical* people, and doth not at all concern the Chriſtians, or Gentiles, nor did in the leaſt oblige the Patriarks which lived and died before the dayes of *Moſes*.

The want, or neglect of a right diſtinction of theſe differing parts of this Commandment in our later Theological Writers, hath occaſioned much trouble, heart-burnings, and Schiſms among Chriſtians, and alſo many Phraiſaicall curioſities in the obſervation of an *eighth day Sabbath*. Which was never intended to be put upon the people of God by this 4th Commandement. And moreover, it hath alſo obſcured the moſt needfull, moſt holy, and *Myſterious Sabbath* Spirituall, by which we only can expect an eternall, and heavenly Sabbath, and ſalvation of our Souls and bodies.

For many good, pious and well-meaning Chriſtians are hereby miſlead into the ſame error and miſtake, that the Jews were in, by thinking, that the whole and ultimate duty Com-

commanded, and intended in this 4th Comandement, consisteth only, in keeping holy One day of Seaven; Which is but a very mean and low conceipt, and far short of the High and Weighty intendment of that Precept, and is also a very *stumbling Block* in the way, to retard men from apprehending the true Sabbath, therein secretly and *mysteriously Veiled*, Which is *Christ*; Who only, is the everlasting Sabbath, or Rest, both of the Godhead, and also of us Men.

It is now time, that I set down plainly what I conceive to be the Moral part of this Commandment, and in what words it is contained, that so it may appear how much of that long Precept concerneth us at this day, and is an everlasting Law, and a law Naturall, and Written in Mans heart, and binding not only Christians, and Jews, but Heathens, and even all Nations; as also it did all the *Patriarchs* before *Moses* was born, and before it was written in stone. These are the words, *Ex.* 20. 8.

Remember the Sabbath day, to keep it holy.]

In these few words, is contained the whole *Morality* of that Law: So that no more of the words are to be accounted *Moral*, or binding us: for all the following words are but a branch of the Ceremoniall law. And although they are here joyned with the truly Moral Sabbath, and also, by the same God, written in the same Tables of Stone; Notwithstanding, this will not make them to be a Moral law, because they are so annexed: for this reason only, to

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ſerve as a *Type* and figure of the *Grand Sabbath*; To keep the Iſraelites mindfull by a weekly Sabbath, or *reſt*, of that everlaſting *Reſt* which they were to expect in their *Meſſiah*, and not otherwiſe. For now, we ſee that all learned Divines have rejected, and the whool Chriſtian world have long ſince diſuſed, the old Jewiſh, Typical, or Seaventh-day Sabbath.

Theſe later words, which are ſo annexed to the fourth Morall Law, are to be conſidered by themſelves in their proper place: but for preſent, we muſt inſiſt only on the former words which I have affirmed to be truly moral, and an everlaſting law.

For the underſtanding whereof, the Reader may obſerve divers things Conſiderable; and ſome of them proper, and peculiar to this Commandment, ſo as not to be found in any other of the Nine.

1. In thoſe words recited, There is no mention of the *Seaventh day* (for that was meerly Typical, and Ceremonial) but the *Sabbath-day*: Therefore ſurely there muſt be underſtood ſome other *Sabbath day*, beſides the *Seventh day Sabbath*: for otherwiſe, it had bin enough to have ſaid *Remember the Seaventh day to keep it holy*: But the Seaventh day is one thing, and the Sabbath day is another. They differ as much, as *Shadow and Subſtance*; as *Type, and Antitype*; as *Signum, & Signatum, i.e.* as the bare ſigne, from that which is ſignified thereby: for the Jewiſh Seaventh-day-Sabbath, which was but only a ſigne, and ſhadow of the Subſtantial, Myſticall, and Spiritual Sabbath, which is Chriſt.

2. To

2. To this Commandment, the Word [*Remember*] is prefixed, as a *John Baptist* or forerunner of Christ; which *Memento*, we find not in any of the other *Nine*. Surely, there is something in this Commandement, of most weighty concernment, and more than is in any other of the *nine*; for if in this Commandment God had only intended the keeping of the Seaventh day, (which we know was but temporary, and to be left in its due time) he would not have said, *Remember*; Because all those lawes, which are truly Moral, are also unexpirable, and undispensable, and to be kept, (at least,) to the end of the world; and this Sabbaticall law especially, so long and longer also, even to Eternity: therefore, it deserves a *Remember*.

From this *Memento*, Some doe argue, that the Seaventh day Sabbath was observed before the dayes of *Moses*; as if *Remember*, related only to former usances. If that were true, it will make against their Seaventh day Sabbath, and for our truly Morall Sabbath, *i.e. Christ*; because they may see that the Memento is prefixed to the *Sabbath day*, but not to the *Seaventh Day*; for that was not alwaies to be remembred.

3. In this *Sabbatical Commandment*, we finde, not only a *Memento*, going before; but also another *remembrance* following after it, as a type and shadow of the *grand Sabbath* for direction of God's people, as the *Pillar of Fire*, and *Cloud*, sometimes before, and sometimes behind the Israelites, *Ex.* 14.19. For so it pleased God to ordain a weekly Shaddowy Sabbath, to keep them in a continuall remembrance,

brance, and expectation of their *Messiah*; in whom only, true, certain, & eternall Rest was to be found. Indeed *Joshuah* was to lead them into the *Earthly Rest* of the land of *Canaan*, the land of Promise; but he was but a type of the *Messiah*, and is therefore called *Jesus*, *Acts* 7. 45. *Heb.* 4. 8. and Canaan but a shadow of heaven; and the weekly Sabbath, but a figure of the Substantiall Sabbath; Only their Messiah, our Jesus, was to lead his people into the blessed and everlasting Sabbath or Rest in heaven. Now the adding an annexion of a ceremonial type to this Sabbaticall and Moral law, which is not found in any other of the *Nine*, doth cleerly shew, that the *Grand Sabbath* here intended, is of the most weighty and Considerable concernment of all, and is therefore most principally to be *Remembred*. For if it were possible for us men precisely to keep all the other *Nine* Commandments, such a performance would not be Sufficient for our Eternall Rest without the keeping of this. For this *Sabbath is Christ*, in whom alone resideth all our hope, and confidence of heaven, & *there is none other name whereby we must be saved*, *Acts*. 4. 12. And moreover, although we have transgressed, and broken all the other *Nine*, yet if we shall afterwards constantly and faithfully keep this Sabbath, we shall find therein an help and remedy, to preserve us from the dangerous consequences, that otherwise will follow us, upon such disobedience.

The consideration of that terrible sentence in the Law, *Deut*. 27. 29. (*Cursed is he, that confirmeth not all the words of this Law to do them*)

them,) and of that in the Gospel, *Jam.* 2. 10. *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all*] may drive Christians to restlesness of conscience and dispaire, if this *Sabbath*, or *Rest*, in Christ be not apprehended, wch is principally that *One point* in which we must be most cautelous. Christ himself hath said *Mat*, 10. 32. *Whosoever shall confess me before men, him will I confess: But whosoever shall deny me* (totally, & finally) *him will I deny before my Father which is in Heaven*,

Plut. *in vit. Solon. & in Moral.* The *two Tables* of this moral law, would be to us most uncomfortable, and formidable, and like those cruel *Grecian laws* of *Draco* and *Lycurgus*, which are said to be written αἵματι and θανάτῳ. [a] in blood, and death, because all transgressions were by them Capitally punished. These divine lawes would be far more severe in everlasting punishments, if they were not mollified by a gracious *Sabbath law*. *Austin* saith, he disrelished that famous book of *Cicero* called *Hortensius*. [b] *Quod non esset Christi nonerat ibi*, *i.e.* Because the name of Christ was not there: and so should we the two *tables*, if Christ were not included therein. But, blessed be our gracious *Law giver*, there we find Christ under the name, and appellation of *Sabbath*, just as (in the Gospel) he is called *The Lord of the Sabbath*: & this sweet name only, maketh this *yoke easie* and *burden light*.

[b] *Aug. conf. l. 2. 4.*

Mat. 11. 30.

If there were nothing but the bare letter in this Moral Law, woe unto us, it would be but a kling law, and (as the Apostle saith) a *killing letter*, if Christ were not in it; But there is also in those sacred Tables (as they

ſame Apoſtle ſaith 2 *Cor.* 3. 6.) *a ſpirit that giveth life,* (that is) there is a ſecret, myſterious, and ſpiritual meaning, not openly or plainly expreſſed, but implyed, and covertly intimated, and that ſpirit is Chriſt, who onely giveth life, and he is that myſterious and ſpiritual Sabbath which is here intended.

By vertue of this *ſecret ſpirit*, this Law (which of it ſelf, & conſidered in the bare letter doth only, as the Apoſtle ſaith of it, *Rom.* 4. 15. *The law worketh wrath*] becommeth good and vital, and bringeth healing in it's wings, * There are ſome venemous, and mortiferous creatures, which (as learned men ſay) have in them an *Antidote*, or remedy, to preſerve men from the danger of their poyſon, as we read in *Plinie* of [a] *Theriaci paſtilli. i.e.* cakes or pills of *Treacle.* made of the venemous *viper.* So, in a night-viſion, a *Dragon* preſented an hearb to Great *Alexander*, which cured his friend *Ptolomy* of a mortal wound by a poyſoned arrow, as (b) *Diodorus* writeth. *Antiochus* had a *Theriaca* or *Treacle* that preſerved him againſt all poyſons, as the forenamed (c) *Plinie* reporteth; ſuch as *Homer* phanſied of his Μῶλυ(d). Verily, this Law (which in the letter, and outward appearance of it, ſeemeth ſo deadly, and impoſſible) hath in it a pretious, and ſure *Antidote*, with being faithfully apprehended, and piouſly applied, will preſerve us from the killing quality thereof: and moreover it will ſhew us how the whole law may by us be perfectly performed. And this *Antidote*, is wrapped up, and covered in this

* *viperæ cineres medentur morſui.* Iact. *deira.* cap. 13. p 716.

[a] Plin. *lib.* 29. c. 4

[b] Diod. ſic. *lib.* 17.

[c] Plin. *lib.* 20. *cl.* 24.

[d] Homer. *Odyſſ. lib.* 20.

Sab-

Sabbath law; For the Sabbath, is Christ, and Christ hath performed the whole law, and we that are united to him as *members of his mystical body*, have also in him, & by him performed the whole law God, because we are one with him as the Apostle saith, *We are members of his body*, *Eph*, 5.3. And, *Ye are all one in Christ Jesus*. *Gal*, 3. 28,

The *Jewes* placed this fourth Commandment of the Sabbath, not in the last, but in the *penultimate* place of the *first table*, supposing the fifth Commandment of, *Honouring parents*, to belong thereunto, and therefore they make it the last Commandment of the said first Table, as we find both in (a) *Philo*, & also in *Josephus*. And this they did, because they understood not the right meaning & importance of this Sabbath-precept. But our Christian writers generally present this Sabbath commandment, as the last of the *first table*, as standing in the mid'st, and confines of both Tables. And this they did (as may probably be conjectured) because they understood, that this Sabbath-Law sheweth us the only way, and meanes, whereby the whole law of both Tables may be by men performed, and that is, By keeping, or sanctifying this mysterious Sabbath, which is Christ.

a *Philo. de Hære. Divinorum.*
b *Jos. Antiq. l.3. cap.4.*

If it were not for this *Sabbath*, God had herein made such a law for man as never would have bin kept and obeyed; and so his lawes must have bin like the lawes which * *Plato* phansied for his imaginarie Common-wealth, which were never executed. But, as one saith of the invention of Poets.

* Theod. *de Cur. Græ. affect. lib. 9.*

(c)

(c) —— *Poeta cùm tab las cepit sibi,*
Quærit quod nu quam est gentium, reperit
tamen.] As the Poet when he takes his pen, seekes that which is no where extant, and yet finds it: so our *Legislator*, writes a law, requires obedience, which was not possible to be found in any of his *Leige people*, and yet finds it in his *own Sonne*, who thereby becomes the *Sabbath* or Rest both of God and Man.

[c] Plautus. *in Pseud. Act. 1. sc. 4.*

For we well know, That the *Transgression of the law is sin* 1 *Joh.* 3. 4. *That the wages of sin is death Rom.* 6 23. That all men are sinners, the Psalmist saith; *There is none that doth good, no not one*, *Ps.* 143. which the Fathers thus read, *usque ad unum*] *i.e.* none but one. And yet Christ saith, *If thou wilt enter into life, keep the Commandments*, *Math.* 19. 17. These words of Christ are most certainly true, No entring into life without keeping these Commandments. If we enquire, How sinful man can be saved, and how we have kept the law; The answer can be none other but this, That the law is performed by man, *but that man is Christ*. That the due sentence of *Death* is executed on man *but that man is Christ*: And withall, that all faithfull men, and true members of Christ have both performed the law, and suffered the punishment due for transgression, because, that, which Christ hath done, and suffered must be really, and justly accounted their's, in regard, that Christ, and they, are *One*. For they are really united with Christ in one body by the cement of the Spirit: for the same Spirit which is in the Lord Jesus, is given and

municated to them, wherby *Christ dwelleth in him, & they in Christ.* So that the keeping of Christ faithfully, is keeping of the Commandments; And keeping this Sabbath, is the keeping of Christ, for Christ only is this Sabbath: all evangelical exhortations for beleeving in Christ, are but precepts for keeping this Sabbath. As, *he that believeth, and is baptised, shalbe saved.* That *whosoever beleeveth in him should not perish.* And *Beleeve on the Lord Jesus, and thou shalt be saved.* These are the productions, and gracious effects of our *union with Christ*, who thereby, and not otherwise becomes our Rest, and everlasting Sabbath.

Mar. 16. 16.
Joh 3. 15.
Act. 16. 31.

CHAP. VI.

That, Christ is the true Moral Sabbath. Where he is concealed under this word Sabbath. That the Scriptures do declare him to be the Sabbath. The difference between the Lord of Sabaoth, & the Lord of Sabbath. Of the Sabbatism, mentioned Heb. 4. 9. *A passage of* Isaiah. *Another of St.* Paul *applied to Christ's Sabbath-ship. Sabbath-day-breaking, is not called a sin, in the New Testament.*

THis Sabbath, as is said, doth signify Christ, whereof I nothing doubt. But under the law, both Christ, and his gracious intentions towards man-kind, were covered (as *Moses* himself was) with a *vail*, and (as yet) not to be made publick. The Grand mystery of Christ's *union* with his mem-

members, was vailed under the Typical eating of the *Paschal lamb*, his *Cross* under the shadow of an *Altar*, His *Passion* and blood-shedding, under the figures of *sacrificed beasts*; And that everlasting *Rest* and Blessednesse which he purposed to procure for his people, is here covered under the vail of *Sabbatical rest*. This Secrecie of Christ, and of his benefits, was signified by the *Ark*, and *Vail* of the Temple: the meaning whereof was, that Christ would be concealed, as shut up in a *Chest*, or hidden behind a *Curtain*, until he had actually performed his mercifull purpose, especially, by his *Cross, and Passion, and Death*; for after them, was the *vail* rent immediatly, and not before. And therefore he had formerly charged his Diciples, *to tell no man that he was the Christ*, *Mat*, 16. 20. *Luk*, 9. 21. lest the certain knowledg of him should hinder his passion; for so the *Apostle* tells us 1 *Cor*. 2.8. *Had they known, they would not have Crucified the Lord of glory.* And after him, *Tertullian* renders the same reason, [a] *Nisi ignoratus, pati non poterat. i. e.* If Christ had not bin unknown, he could not have suffered. And upon those words, *Joh*. 8. 28. *When ye have lift up the Son of man, then shall ye know that I am he*] *Austin* saith: [b] *Differa cognitionem vestram, ut impleam passionem meam i.e.* he suffered his own Disciples, (as yet) to be ignorant of his purpose, that so he might accomplish his Passion. And again he saith [c] *Si Christus manifestus veniret, quis auderet judicare? i.e.* If Christ had bin publickly manifested, who he was, who durst have judged him?

[a] Tert. Cont. Mar. lib. 3.

[b] Aug. in Joh. Tract. 40.

[c] Idem de Temp. serm. 174.

These are the reasons (as may be thought)

why Christ is so *vailed* under this word *Sabbath*: for otherwise the *Lawgiver* might and would have written this Sabbath law in plainer words, such as these; *Remember to sanctify Messiah; And, in memory, faith, and expectation of Him, thou shalt keep holy the 7th day of every week until his comming and therein do no manner of work*]. Verily, I firmly beleeve this, to be the meaning, and main importance of this fourth Commandment.

But yet, for our better satisfaction, we must further inquire, Whether the holy Scriptures, and also the Christian Church, do declare Christ to be that Sabbath, which in the Moral part of this Commandment is intended? and whether Christ be thereupon called, *the Sabbath?* For if so, then I trust, this Doctrine will be assented to, by the Christian Reader.

To this we say, That the Scriptures do clearly put the appellation of *Sabbath* upon Christ; for as the Son of God considered in his pure Divinity, and without, and before, his Incarnation is called *The Lord of hosts*, *Isa.* 1. 9. *Jer.* 11. 20. which in the New Testament is rendered *The Lord of Sabaoth*, *Rom.* 9. 29. *Jam.* 5. 4. κύριος Σαβαὼθ which word *Sabaoth* is by some Divines[a] affirmed to be one of the names of God: So the *Church of England* accounteth it, and ascribeth it to every one of the Three Persons, in the *Hymn* singing, *Holy, Holy, Holy, Lord God of Sabaoth.* And so it was heretofore esteemed in this Kingdome, as we perceive by an odd story of one of the *Bishops of London*, reported by *Bishop Godwin*, out of *Matthew Paris*, thus: As this Bishop lay musing in his Bed, he heard an unknown voyce saing to him,

[a] *Polan.* p. 140.

O Gilberte Poliot, Dum revolvis tot, & tot Deus tuus eſt Aſtarot.

The Biſhop preſently, and undantedly replyed, *Mentiris Dæmon! Deus meus eſt Deus Sabaoth.*

If therfore, the *Lord of Sabaoth* were the name of the Son of God, before his comming in the fleſh, (which name ſignifieth the *Lord of Armies*,) as if by this name it were ſignified that the Godhead was at defiance, and warr with mankind, before our Peace-maker appeared for us; Then why ſhould we doubt to affirm that, *The Lord of the Sabbath*, κύριος τοῦ σαββάτου, *Mat.* 12.8. *Mar.* 2.28. *Lu.* 6.5. is the name of the ſame Son of God, ſince he is become *The Son of man*, and *God incarnate*, and *Emmanuel*. And this, in order to be a perſon fitly prepared, and qualified to perform the law for us, and to ſuffer for our Tranſgreſſions, as a Redeemer, a Saviour, and procurer of an everlaſting *Sabbath*, and Reſt to our otherwiſe unquiet, reſtleſs, and troubled ſouls and conſciences. As alſo himſelf profeſſeth, *Mat.* 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you Reſt. And ye ſhall find Reſt unto your ſouls.* Surely, every good Chriſtian will find, that to be true, which one ſaid to the ſame purpoſe [a] *Inquietum eſt, Domine, cor meum, donec requieſcat in te.* i. e. My heart is unquiet, O Lord, until it may find reſt in thee. Now if that Sabbath, mentioned in this Commandment be not meant of Chriſt, then, there is no precept in all the *Decalogue* of faith in Chriſt, without which the Law is

[a] Aug. confeſſ.

to us *impossible*, & we should be Restless. And further also, If, that Sabbath, do not signify Christ, then have we Christians no Sabbath at all; and if so, what will become of us?

But, we are assured by the great Apostle, that, although the Jewish, Ceremonial, Seventh-day-Sabbath be quite gon; yet, *Heb.* 4.9. *There remaineth a Rest to the people of God*] This rest is there called Σαββατισμος *i.e.* a Sabbath, or Sabbatism. And that it may appear to what people of God this Sabbath appertaineth; he tels us before, *Vers.* 3. *We which have believed, do enter into Rest*. Therefore this Sabbath, or Rest, belongeth to us Christians. He further addeth, *vers.* 6, *They to whom it was first preached, entred not in because of unbeleif.*] The Rest, or Sabbath here mentioned must needs signify Christ. The *Jews* are they to whom this rest was first preached, that is, to whom the Gospel of Christ was preached, as Christ commanded, *Luk.* 24. 47. *to begin at Jerusalem*]. The *Jews* entred not into this Rest, because of their unbeleif, *i.e.* they could not be received into the body mystical of Christ, as members thereof, because they did not believe in him, but rejected him. But the Apostles, & other faithfull Christians do enter into this *Rest* through faith, as it is said, *We which have believed, do enter* (that is) they enter into Christ, they are united with him, & thereby obtain this Rest, & so partake of the benefits which Christ merited by his most holy life, and precious death. And those benefits are indeed our *everlasting Sabbath*. For what can be so truly called a Rest and Sabbath as our repose, & resting in the Lord, which he

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deth us to an everlasting Sabbath in heaven; for all our restings, or Sabbatizings which are Earthly, are but as dreams, in respect of our Rest in Christ; for he is that Sabbath, whose Rest is called Blessedness; and this, after this mortal life is ended, as we read, *Rev.* 14. 13. *Blessed are the dead which dy in the Lord--that they may rest from their labours.*

The Apostle in that place, *Heb.*4. useth two several words for Rest: 1. Κατάπαυσις· 2. Σαββατισμὸς, *i.e. Rest, and Sabbath.* This he did, because he was to speak of two several Rests. 1. The Earthly Rest of the Israelites after they were put into quiet possession of *Canaan* by *Joshuah* (who is there called *Jesus.*) 2. The everlasting Rest of Gods People, by entring into Christ through Faith, and this Rest is called *Sabbatism*; so that *Sabbath* and *Sabbatism* do plainly signifie Christ, and our Rest in him.

For confirmation hereof, it is worth our observation; That the great Prophet *Isaiah*, 58. *v.* 12. speaketh of the *Sabbath*, as of a *Person*: *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and shalt honour him.*] He calls the Sabbath *Him*, which must signifie a *Person*, and cannot be said of a meer Day. Who is meant by this *Him*, is declared, in the next verse, to be the *Lord*; for so it followeth, *Then shalt thou delight thy self in the Lord.*] So that the Sabbath, here meant, is the Lord; even the same Lord, who in the Gospel calls himself, *The Lord of the Sabbath*: whereas other typical Sabbaths, whether weekly, or annual, were but signs of this grand Sabbath, as we

are taught by another great Prophet *Ezek.* 20.12. *I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifie them.*]

St. *Paul*, to me, seemeth to make this Doctrine evident, and past exception, when he saith, *Col.*2.16. *Let no man judge you in meat or drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-days; which are a shadow of things to come, but the body is of Christ.*] What can be more plainly said then this, to shew, That Christ is the true, real and substantial Sabbath? And that all other Sabbaths, are but signs, types, figures, and meer shadows of Christ, who is the Body that projecteth these shadows; for God himself had so said before, concerning the seventh day Sabbath (which only is that type which is mentioned in this fourth Commandment) *Exod.*31.13. *Verily my Sabbath ye shall keep for it is a sign between me and you---that ye may know that I am the Lord---*] So this which was the principal and most frequent Sabbath of all, was no more but a *sign*, and what the *signatum*, i.e. the signification of it was, is shewed, to be *the Lord.*

The Scriptures often mention *Sabbaths* in the plural number, as *Lev.*19.3. *Keep my Sabbaths*, and also *Sabbath* in the singular number: and I doubt not, but the *Jews* were charged to keep other Sabbaths (as that which is appointed in the Feast of *Trumpets*, *Levit.*23.24. and that in the Feast of *Tabernacles*, *Levit.*23.39. and that in the Feast of *Atonement*, *Levit.*23.32.) as well as the *weekly Sabbath*, because we find that transgressors

greſſors of the yearly Sabbath are threatned with deſtruction, as well as the breakers of the weekly Sabbath, *Levit.*23.29. But now, all theſe Ceremonial Sabbaths are vaniſhed: This being granted, it will follow, in regard of the authority and perpetuity of the Moral Law of God, That there muſt needs be ſome one ſpecial, ſingular, and myſterious Sabbath of greater neceſſity and concernment to be ſtill kept, than all thoſe *Hebdomarie*, or *Annual Sabbaths*, and that ſurely is Chriſt, The Lord Paramount of all Sabbaths, which were but ſhadows of him. Whoſoever therefore ſhall imagine that the keeping of any weekly, or yearly Day Sabbath, is the principal, or only duty required in this Moral Law, he is ſuch an one as the Pſalmiſt deſcribeth, *Pſal.*39.7. *A man that walketh in a vain ſhadow*]

It is very conſiderable, and ſurely for ſome weighty reaſon, That our Saviour, very often in the Evangelical Hiſtories, occaſionally mentioning theſe Moral Laws, and many of them diſtinctly and ſeverally, yet never ſpake in the leaſt expreſly and openly of the Sabbath Law, although that fourth Commandment (ſo far as it is Moral) is as neceſſary to be preſſed, and rather more, than any one, or indeed, then all the other (as is ſhewed before:) And yet it is not to be doubted, but that he meant, and alſo did covertly preſs this very Sabbath Law in the true intent and meaning thereof, to be for ever carefully obſerved and ſanctified. I do not take upon me to render a full account, of what moved Chriſt to forbear the reciting of that Law ſo openly, as he did other Moral Laws of the *Decalogue*; yet, it may reaſonably

bly be thought that he on design and purpose omitted that Law, and indeed all the particular Laws of the *first Table*, because he saw that the Jews did misunderstand that Commandment of the Sabbath, and that they were zealously obdurate for keeping the *seventh day Sabbath*, as if that had been the full and only intendment and duty required by that Commandment: for, if Christ had urged it, the Jews had been by him countenanced in their erroneous Sabbatizing, which he came to dissolve; therefore he forbare the naming of that particular Law, and for the same cause he abstained from mentioning any of the other Laws of that Table; lest if amongst them this Law should be omitted without any mention, the Jews would have been more exasperated against him, before his time was come to suffer: This omission of the Sabbath Law, the Reader may observe, *Mat.*19.17. Where Christ said, *If thou wilt enter into life, keep the Commandements.*] And when he was asked, *Which Commandments?* he answered, *Thou shalt not murther, nor commit adultery, nor steal, nor bear false witness:* and, *Honour thy Father and Mother*, and *Love thy Neighbour as thy self:*] See the same again, *Mark* 10.19. and *Luke* 18.20. In all which places, there is no express mention of the *Sabbath Law*, or of any other Law of the *first Table.*

But when he was more strictly questioned by a knowing man, a *Lawyer*, or *Scribe*, being a Professor of the Law, *Mat.*22.36. *Master, which is the greatest Commandment in the Law?*] Yet then, he answered him but in general

general terms, including the Laws of both Tables, without mentioning any one particular Law of either Table, thus, *Thou shalt love the Lord thy God with all thy heart, &c.* This includeth all the four precepts of the first Table, Sabbath and all. He that performeth this, doth thereby keep the Sabbath. Therefore, to love, honour, and sanctifie our Lord Jesus Christ, who is our only Lord God, our God Incarnate, the *Emmanuel*, our Creator, Redeemer, and Saviour, is to keep this Moral Sabbath: for he only is that Sabbath, which is mysteriously commanded to be sanctifyed in that Law; & this Sabbath Law continueth in full force and vigour at this day, and so shall to the end of this world, and for ever, when all other observations of seventh-Days, or any other worldly Sabbaths are quite forgotten and vanished: for the true intended Sabbath is a *Person*, Christ, the Son of God, and the Son of man;

Finally, This Commandment, which I have set down in these words, [*Remember the Sabbath day to keep it holy*] is certainly a Moral, and an everlasting Law: This Sabbath, if it be confessed to signifie Christ, we have what we desire; but if it should signifie only the keeping of a Day, whether the last day of the week (as the Jews think) or the first day (as some Christians suppose;) then surely, the not keeping of one (at least) of these two days, is a sin, and must be so accounted, now under the Gospel; for the Apostle tells us, 1 *Joh.* 3 4. *Sin is the transgression of the Law*] He means, the *Law Moral.* But we are well assured, that the Gospel doth not account the Not-

Not-keeping of both, or either of those days, to be a sin against the fourth Commandment, or against any other of those ten Moral Laws (except indirectly, and by consequence): for in all the New Testament, we cannot find such *Sabbath-breaking* to be so much as once mentioned, in any of the black Rolls of sins, as other transgressions of all those Commandments are particularly and often, by the great Apostle: See 1 *Cor.*6.9. *Neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankinde nor Theeves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the kingdom of God.*] See more, *Gal.*5.19. *Uncleanness, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, revilings, and such like.*] See more 1 *Tim.*1.9. *Lawless, disobedient, ungodly, and sinners, unholy, and prophane, murtherers of fathers and of mothers, man-slayers, men-stealers* (such as are now called Spirits), *lyars, perjured persons*:] Among all this Rabble, we find not *Sabbath-breakers.*

Yet, the abusers, or neglecters of the true Moral Sabbath (which is Christ) are deeply threatned; as *Judas* for betraying him, the *Jews* for crucifying him, and All that shall *deny him*: So the Sanctifiers of him are gloriously promised (as the *confessors* of him, the *believers* in him, the *relievers* of him, or of his poor Members for his sake,) to be rewarded with the kingdom of Heaven. This is the Scriptural Doctrine concerning the *Sabbath-ship* of Christ: What the Church Catholick

lick conceived thereof, is next to be enquired.

CHAP. VII.

The Doctrine of the Primitive Church concerning the Sabbath, shewed out of Tertullian, *and other Fathers. How the Patriarks kept the Sabbath, before the days of* Moses. *The Doctrine of the Church of* England *herein. The meaning of Prayers at the rehearsing of the ten Commandments. How the Law may be written in our hearts, and how it is performable by men.*

TErtullian in that Book which he wrote against the *Jews*, affirmeth, *That the Law which God imposed upon our first Parents in Paradise, was obligatory both to them, and also to all the world in their succeeding generations, which Law if they had obeyed, had been a Law large enough.* He saith again, [a] *In hac lege Adæ datâ, omnia præcepta condita recognoscimus, quæ postea pullulaverunt data per Mosem.*] In that Law which God gave to *Adam*, all the Laws of *Moses* were secretly couched. And again, [b] *Primordialis lex est data Adæ & Evæ, quasi matrix omnium præceptorum Dei*, i.e. That first Law given to *Adam* and *Eve*, was as the womb of all the Laws of the Decalogue.] Then he reckoneth up all the Moral Laws; first, generally as Christ doth, *Mat.* 22.37. *Thou shalt love the Lord thy God with all thy heart:* And, *Thou shalt love*

[a] Tert. Adverſ. Judæos.
[b] id. lib.

love thy neighbour as thy self.] Then he particularly mentioneth the Laws of the second Table, *Thou shalt not kill. Not commit adultery. Not steal. Not bear false witness. Honour thy Father and Mother. Thou shalt not covet*]: Now the Law given to *Adam* was only in these few words, [*Of the tree of knowledge of good and evil, thou shalt not eat.*] Yet, in them, all the Laws of the *Decalogue* (saith he) *are implied.* His reason is, *If they had so loved God*] *They would not have disobeyed his Command. If they had loved their neighbour*] that is, one another, themselves and their posterity, *they would not have killed them, by bringing in Mortality, and Original corruption of Lust. Nor would they have stolen the fruit which belonged not to them. Nor have complied with the Serpent's false witnessing, concerning the fruit. Nor have dishonoured their Father and Creator, by that Transgression.* Thus he.

From this passage, we may observe, that in the judgement of this Learned Father, the whole *Decalogue* having been thus imposed upon our first Parents; therefore the Law of Sabbath keeping amongst the rest, must needs be put upon them.

We observe again, That it being confessed by this Father, in the same Book, and immediatly after the words before alledged, That neither *Adam*, nor *Abel*, nor *Enoch*, nor *Noah*, nor *Melchisdeck* nor *Abraham*, *did ever Sabbatize*, although the whole Decalogue was imposed on them, also, so as is said; and although the laws of the *Decalogue* be every one of them, the *law of Nature* and therefore written

written in mans heart; and also that all those *Patriarks* must be obliged to keep this *Sabbath* law, as well as any of the other *Nine*: This being granted; how shall we quit this learned Father from contradicting himself in these two propositions, *first, The Patriarks were bound to keep the Sabbath; second, The Patriarks neither did nor were bound to keep the Sabbath.*

This Riddle is easily unfolded, by distinguishing the Sabbath *Moral* from the Sabbath *Ceremonial*; that is, The true *Real, Natural, and Substantial Sabbath* from the *Figurative, Typical, and Umbratical Sabbath*; Or, the *Body* from the *Shadow*. We affirm therefore, that the Jewish, Hebdomarie, seaventh-day, or Saturday-Sabbath, was but the shadow or type; and that the *Messiah*, even *Jesus Christ*, our Lord *Emmanuel* was, and is, the true substantial Sabbath, and the true Spirit and meaning of that Sabbatical law. and is the Lord of the Hebdomarie, or Typical Sabbath.

We also affirm, that neither *Adam*, nor any of those forenamed *Patriarks* did ever keep, or sanctify any seaventh-day, or Saturday-Sabbath; and also that such a Sabbath day was never known, or imposed on Gods people, before the dayes of *Moses*. And for this, we have the confession of a learned Jew even *Philo*, more than once. [a] *Israelitæ ignorabant mundi natalem, prinsquam ex Manna didicissent*] *i.e.* The Israelites knew not the first day of the world, until the Manna fell] therefore not the seaventh day. Again he saith, (b) *Ante Mosem, Sabbati diem ignorabant homines.*

[a] *Philo. de vita Mos. lib. 1.*

[b] *idem lib 3.*

mines]. Before the time of Moſes, men were ignorant of the Sabbath day]. This he affirmeth although with a Judaical excuſe, as if the former knowledg thereof had bin obliterated by Calamities.

But we alſo confeſs, and firmly believe that all thoſe holy *Patriarks*, were bound, and therefore did, certainly keep and ſanctify the true ſubſtantial Sabbath, before Moſes was born: for their Sabbath was the *Son of God*, even their true and onely Lord God, who in due time was to take our humane nature on him, So to be the *Emmanuel*; & in our nature to perform the whole Law which the Godhead impoſeth on man, in our ſteed: and this, not only by an actual keeping and performing the Commandments, but alſo by a paſſive obedience in ſuffring the puniſhment of our tranſgreſſions; to quit his faithful ones from the ſentence of condemnation, and thereby to give comfort, eaſe, tranquillity, and ſo a *Rest* or *Sabbath*, to our otherwiſe wearied, and trembling ſouls. For Chriſt only is that promiſed *Seed of the woman which ſhould bruiſe the Serpents head*: & the birth, & manifeſtation of him in the fleſh, is that day which *our father Abraham rejoyced to ſee*, and he is that *well beloved Son, in whom alone the Godhead is well pleaſed*, and reſteth ſatisfied, and at peace with us. If thoſe holy Patriarks had not kept this Sabbath, they could not enter into the eternal Sabbath of heaven.

That Chriſt only is the Sabbath Moral, to the ſanctification whereof, we all are perpetually obliged, was the Doctrin of the Ancient Church, as may appear by many expreſſions of the

the Fathers. *Origen* saith (a) *Qui vivit in Christo, semper Sabbatizat.*] He that liveth in Christ, liveth in a continual Sabbath. The holy man *Macarius*, calleth the weekly Sabbath (b) Σαββατισμὸν τυπικὸν τοῦτο. *i. e.* but a Typical Sabbath; and saith It was onely ἐν σκιᾷ τῆς νομικῆς. *i.e.* That it was but a branch in the shadowie or Ceremonial Law. But, *Hoc est verum Sabbatum, vera requies animæ, quæ conquiescit in verâ quiete & lætitiâ Domini*] The true Sabbath is the quiet of our souls, resting in tranquillity and joy of our Lord. Thus he.

[a] *Orig. in Math. Tract. 29.*
[b] *Marcar. Hom 35.*

After him, *Epiphanius* most evidently declareth the same Doctrin more than once: for thus he writeth, (c) *In lege figuræ erant, in Evangelio veritas; illic Circumcisio inservit usque ad magnam Circumcisionem, id est Baptismum; illic Sabbatum, detinens in magnum Sabbatum, id est, Requiem in Christo*] Under the law were figures, but the truth of them was shewed in the Gospel, in the Law, carnal Circumcision was used until the great Circumcision by Baptism, came in; There, was a Sabbath also, which lasted until the great Sabbath came, which is our Sabbath or Rest in Christ] He tels us also, that *Ebion* the Ancient Judaizing Heretick, raised a report, (d) That *Saint Paul had desired the Jewish High-preist's daughter to be given to him in mariage: but being denied; in revenge, he wrote against their Sabbath and Circumcision*] But the true cause of the Apostle's decrying the Jewish Sabbath was this, (e) *Christus est magnum Sabbatum, qui tos nos faciens à peccatis nostris. Eius figura, erat parvum Sabbatum, quod inserviebat us-*

[c] *Epiph: Hær. 8.*
[d] *Id. Hær. 30.*
[e] *Id. ibid.*

que ad ipsius adventum] Christ is the grand Sabbath, for he setteth us at rest, from the troubles of our soules by reason of our sins: the Jewish little weekly Sabbath, was but a figure of Christ our great Sabbath; and was to last, but until his comming.] To this doctrine the learned Romanist's do assent, as *Bishop White* hath observed out of *Pet. Damianus*, Bishop of *Ostia* above 500 years since, who thus writeth,

[1] *Pet. Damiani. lib. 2 Epb. 5.*

(f) *Quid per Sabbatum intelligere debemus nisi Christum? in Illo siquidem Sabbato requiescimus - & spem ponimus*] *i.e.* What should we understand by the Sabbath, but Christ? for in him is our rest and hope.

St. *Austin* is most plentiful in asserting this doctrine; for besides what I have observed before out of him, he further saith of Circumcision, and Sabbath; (a) *Circumcisionem approbamus spiritualem - & Sabbatum, nam & æternam requiem intendimus.*] We Christians approve of Circumcision, but it is Circumcision spiritual (mentioned *Rom.* 2. 29. *Circumcision in the heart, not in the letter, but in the spirit*, and *Colos.* 2. 11. -- *Circumcision made without hands*) & we approve of that Sabbath by which we intend, and trust to obtain everlasting Rest. Of this Sabbath he saith again

[a] *Aug. Cont Admantum. c. 16. To. 6.*

[b] *Id. Cont Adiman. c 2 To 6.*

[c] *Id de Gen. ad lit. lib. 4. c 13.*

[d] *Id. Cont. Faustum lib. 19. c. 9.*

[b] *Sabbatum non est repudiatum à nobis (Christianis) sed intellectum*] We Christians do not utterly reject the Sabbath, but we understand it more truly than the Jews do. Of the same mysterious Sabbath he saith again. (c) *fidelibus, perpetuum Sabbatum observatur.* They that believe in Christ, do keep a Sabbath perpetual. What he meanes by this Sabbath is declared by these words, [d] *In Christ*

Sab

Sabbatum habemus, nam ait, Ego faciam ut requiescatis.] Our Sabbath is in Christ, for he it is that saith, *I will give you rest*, *Mat.* 11. 28. And to shew the difference between the Typical, and the Substantial Sabbaths, and to what Purpose that Jewish Saturday-Sabbath was ordained, He saith: *The Jews were offended, because Christ commanded the infirm man to carry his bed, on their Sabbath day*, *Jo.* 5. 10. *But Christ might have answered them.* [c] *Sacramentũ Sabbati, & signum observandi unius diei, ad tempus datum Judæis; impletionem verò Sacramenti illius in illo venisse, Sabbatum ad significationem meam vobis præceptum est*] The Sacramental Sabbath, or sign of keeping that day, was imposed on the Jews, but for a time, because the fullfilling of it was performed by the comming of Christ; for that Sabbath was given, onely, to signify Christ. To this of *Austin*, *Calvin* seemeth to me to subscribe, where he saith (f) *Christus est verum Sabbati Complementum.*] The keeping of a seaventh-day-Sabbath, is but a vain and empty shadow except it be filled with the apprehension of Christ. So that as all Typical, and Ceremonial shadows were to cease when the thing was come which they signified; the Sabbath, (being but such a sign) must also, so cease; as *Justin Martyr* long ago taught, (g) *Sabbata finem habuêre, nato Christo*). When Christ came, Sabbaths went away.

[c] Aug. in Joan. Tract. 17.

[f] Calv. in stit. 2. 8. 31.

[g] Just. Dialog cum Triph.

Lastly, it would be inquired, what the *Church of England's* doctrine is, concerning that Sabbath in the fourth Commandment (which Church, I firmly believe to be, in her doctrine, and discipline, the most truly *Catholick*

lick Church in the world;) This, we may discover by considering that prayer or suffrage, which this Church hath required to be by us said at the rehearsing of this Sabbath-Commandment, as at each other of them, in these words.

Lord have mercy upon us, and incline our hearts to keep this law.

This prayer, hath much troubled the minds of some of our Religious, and well-meaning Countrymen, because their teachers did not aright inform them in the true meaning of that Sabbath; for both in their pulpits, and also in their printed *Catechisms* they expound it, to be meant only of sanctifying a day as the Jews did. But if they so mean, this prayer would be not only vain, but also an impious mocking of God; seeing the Commandment mentions onely the *seaventh day*, and that precisely, and none other, and that is our *Saturday*, which both we, and all other Christian Churches have utterly rejected; but if they thereby understand our *Sunday*, that is not so much as mentioned, much less intended there; nor may it be called a *Sabbath* day, nor is the celebration of our Sunday to be enforced by vertue of that Commandment, but otherwise, as is before shewed.

But those Judicious, Learned, and Godly men, and also heroical *Martyrs*, who were the compilers of our English *Liturgy* (as *Cranmer, Ridley and others*,) did rightly understand, that Sabbath to signify Christ who onely is our Christian Sabbath, and in this

sense

ence only we ought to understand it, and
hen this Prayer must needs be confessed to be
ious, and necessary, and not otherwise; for
he keeping of Christ, by faith in him, and
nctifying him, that is, considering his
orth, and benefits; and demeaning our
lves towards him, so reverendly as becometh
, and belongeth to his super-eminent holl-
ss, is the only way to procure an everlast-
g tranquillity, Rest, and Sabbath to our
onsciences: For without this Sabbath, all
r care will prove vain, and the very God-
ad will be but a terrour to us. But if by
od's merciful assistance, we keep our selves
t in faith, and so in *Union* with this blessed
bbath; we may then with comfort apply
r expostulation of the *Psalmist* to our own *Ps.* 42. 5.
ls; *Why art thou cast down O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance.*

Now, because the prayer above mentioned
though it were granted to us) is not full
ough to supply, and satisfy our defects, and
rfities: for neither a good inclination,
dliness, or willingness; nor yet our earnest
res no, nor our laborious endeavours
perform the Law, do amount to the real,
d perfect keeping thereof, without which we
not enter into life, as Christ hath said,
t. 19. 17. Therefore the Church hath
ed another prayer, at the end of these
mmandements, which is full, and perfect;
these words

Write all these thy Lawes in our hearts, we beseech thee.

This prayer is grounded on the promise of God, recorded both in the Prophets, and also in the Gospel: *Jer.* 31. 33. *Heb.* 18. 10. *I will put my law in their inward parts, and write it in their hearts.* If we enquire what that Law is, and how God doth write it in our hearts and to what intent it is done: The Answer is, That this Law is Christ; The putting or writing of it in our hearts, is the *mission of the Spirit of Jesus into us.* The intent or purpose thereof is; that by a *spiritual union* of Christ with us, we may fulfill the Law: For, because Christ and his Members are united by the Spirit, and so become one mystical body, therefore what Christ hath done in obedience to the Law, must be accounted as our obedience, and so imputed to us, that because he hath performed the Law, we also, in him, have performed it. The Apostle tels us: [a] *Jesus Christ is in you*: and [b] *Christ liveth in me*, and [c] *Christ may dwell in our hearts*: And Christ himself saith, [d] *I am with you alway, even unto the end of the world.* And the Apostle again, *Ye are all one in Christ Jesus*; And, that we may know, that when we have the Spirit of Jesus in us, then we have also the Lord Jesus himself in us: Another Apostle tels us, [f] *Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit.*

[a] 2 Cor. 13. 5.
[b] Gal. 2. 20.
[c] Eph. 3. 17.
[d] Matth. 28. 20.
[e] Gal. 3. 28.
[f] 1 John 4. 13.

But how shall it appear, That the putting of Christ into us, is the putting of the Law of God into our hearts? The Answer is, That *Christ is the Law* there meant, and he is called the Law, and is really the Law; * and not only so, but he is moreover, The Law with all advantage

* Moses *is called by* Philo, νόμος ἔμψυχος. *much more is Christ so.*

meages to us, for he is the *Law fulfilled*. That Christ is called the Law, the Psalmist tels us, *I will preach the Law, whereof the Lord hath said unto me, Thou art my Son.* Here the Son called the Law, or Precept of the Lord. Then Christ is the Law fulfilled, or the fulfilling of the Law; Of him it is said in another Psalm: [b] *In the volume of thy Book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea thy Law is within my heart.* And this Christ himself professed; [c] *I am not come to destroy, but to fulfill, the Law.* This also was signified by his Type, the *Ark*, wherein [d] the Law was put: for the Ark represented Christ, and the Law in it, signified, that Christ should keep that Law, and this he did perform, only to our behoof, that his obedience might be accounted ours. Upon this reason only it is, that the Apostle so confidently saith; [e] *I can do all things through Christ which strengtheneth me.* If he can do all things, then he can do all the works of the Law: But we are well assured, that he could not in his own proper person alone considered, perform the Law, but it must needs be thus only performed by him, in and through Christ; and in this consideration only, Christ is our Rest and Sabbath. For this reason our Church prayeth, that *God would incline our hearts to keep this Sabbath-law*, which is, Christ. That by keeping him, the whole Law of God may be kept by us, through and in him, so as is here expressed, by having the Law thus *written in our hearts.*

[a] Psal. 2. 7. Rom. 8. 2.

[b] Psal. 40 10. Heb. 10. 7

[c] Mat. 5. 17.

[d] Heb. 9. 4

[e] Phil. 4. 13.

Thus, this Moral Law, which (as Divines acknowledge) is altogether impossible to the

Natural man (especially as it is exegetically aggravated and heightened in the Gospel) is by this Sabbath made possible and easie to the Spiritual man; so the Apostle tels us; [a] *Christ is the end or perfection of the Law for righteousness to every one that believeth*: that is, He that believeth in Christ, hath the benefit of performance of the Law brought home to him: So St. *Ambrose* tels us, [b] *Perfectionem legis habet, qui credit in Christum.*

Matth. 5.

[a] Rom. 10. 4.

[b] *Ambr. in loc.*

CHAP. VIII.

That Christ is called a Day. Why Christ and the seventh day, are both called Sabbath. The first Institution for keeping holy the seventh day. Why the first seventh day of the World is described without Evening and Morning. The Sabbath described by Philo, *Paralel'd with* Melchisedech; *and both Types of Christ.*

IF Jesus Christ be the only *Sabbath*, which is mysteriously covered, and spiritually meant, and really and ultimately intended in the Moral part of this *fourth Commandement*, (as certainly he is) because he only is our Redeemer, our Mediator, and the Peace-maker of God with man: We must next enquire how this Sabbath (if it be so understood) can be called a *Day*, as here it is; *Remember*

the Sabbath day; for by this word *Day*, a man may reasonably imagine, that the principal intendment of this Precept, was only for the Celebration, or Sanctifying of a day, as the Jewes do yet think, and many good Christians among us do still (though erroneously) believe, although they agree not in the self same day with the Jews. Their reason is, because, not only in this former part of the fourth Commandement, which I have shewed to be a Morall, Natural, and an everlasting Law; but also in the latter words annexed, which are a part of the Law ceremonial, and therefore but temporal, and transient, it is also said; *The seventh day is the Sabbath of the Lord thy God*, by which words, a man at first hearing would think that the *Sabbath*, in both parts of this Law, is nothing else but *a day*: for, *if the seventh day be a Sabbath, why may not the Sabbath be thought to be a Seventh day?*

1. Our Answer is, That the seventh day is called a *Sabbath*, because it was a type and figure of our true Sabbath and Rest, which is Christ: as the Jews corporal rest was but a figure of our spiritual rest in Christ. And because it was so appointed for a figure or sign, therefore it hath the name of the thing figured, or signified thereby, as other signs and types have; for so, the *Paschal Lamb* is called the *Passover*, yet we know, *Christ* only is the true *Passover*, as the *Apostle* tels us, 1 *Cor.* 5.7. So the *Rock* is called *Christ*, 1 *Cor.* 10.4. So of the *Eucharistical bread* it is said, *This is my body*, though it was but a Sacrament, or holy sign of the body of Christ. And the *seven Eares* are *seven Yeares*, *Gen.* 41.26. Just so,

the

The seventh day is the Sabbath, that is, the sign, type, and figure of the mysterious Sabbath, which is Christ.

2. As the sign hath the name of the thing signified, so the thing signified hath the name of the sign: for Christ is not only here called the Sabbath day, because he is the thing signified by that day, but he is also called by the names of other typical festivals, as the *Passover*, as is before said, and by the name of the great festival Sabbath of *Propitiation*, or *Atonement*, described *Levit.* 16. And this, because he only is that *Lamb* of God, that causeth the destroying Angel to *Passover us* untouched; and he only is (as the Apostle cals him) 2 *Joh.* 2. 2. *The Propitiation for our sins.*

1 Cor. 5.

It was full *four and twenty hundred yeares* (by our English account) after the Creation, when God first appointed any Seventh day to be celebrated as a Sabbath, or Rest, yet the very *first seventh day* of the world is so described by *Moses*, *Gen.* 2. 2. as to signifie Christ, as may reasonably be conceived; for that day is there set down without any mention of its *Evening or Morning*: And this is the observation of St. *Austin* on the 92. [a] *In Sabbato non invenitur vesper, &c.* 1. In that Sabbath day described *Gen.* 2. where the first mention is of Gods Rest, the Reader shall not find any limitation of it by *Evening* or *Morning*, although in every other of the former six dayes, it is expressly said, *The Evening and the Morning were the* 1, 2, 3, 4, 5, 6th *day.*

[a] *Aug. in Psal.* 92. 7

[b] *Philo* the Jew, and his fellow Jews, called the Sabbath Ἀμήτορα, *i. e. without Mother*, I know not what this Jew's meaning was, to call this

[b] *Philo lib de festis.*

this day ſo, more then other dayes; poſſibly God might extort a truth from him, without this Jew's right underſtanding thereof; *Chriſt* our true Sabbath was indeed *without Mother*, in reſpect of his Divine Nature, as alſo without an earthly father in reſpect of his humane Generation, and therefore *Melchiſedech* being the figure of Chriſt, is (for the ſame reaſon) deſcribed *without father and without mother*, *Heb.* 7. 3.

Yet, as we are well aſſured, that *Melchiſedech* had both a father and a mother; ſo are we as certain, that the firſt *Seventh day* had both an *evening* and a *morning*. But as *Melchiſedech* is ſaid to be without father and mother, for this reaſon only, becauſe there is no mention of his parents in holy Writ; and this alſo was, that thereby he might be a fit repreſentative of Chriſt: So the firſt Seventh day is ſet down without any mention of Evening and Morning, that ſo it might be a fit figure of Chriſt, who had no beginning in reſpect of his Godhead, nor ending in reſpect of his Manhood and Godhead alſo. The Prophet ſaith of Chriſt, *Mich.* 5. 2. *His goings forth have been from everlaſting*. So the Goſpel ſaith of him, *Heb.* 1. 8, out of *Pſalm* 45. 6. *Thy throne, O God, is for ever and ever*. The very Jews confeſſed, *John* 12. 34, *We have heard out of the Law, that Chriſt abideth for ever*. Chriſt therefore is not only a *Sabbath*, but a *day* alſo, and an *everlaſting day* without any evening or morning.

The holy Prieſt *Zacharias*, *Luke* 1. 78. cals Chriſt, *The Day-ſpring from on high*: And the Prophet *Zechariah* cals him *Orientem*, *i. e.* the

the East, which is all one with *Day-spring*, Zech. 3. 8. *Adducam servum meum Orientem.* And Chap. 6. 12. *Ecce vir Oriens nomen ejus*, i. e. *Behold, I will bring forth my servant, the East.* And, *Behold the man whose name is East* Our late Translators have for *East* rendred *Branch* (I know not why, except they were out-voted by some that are faln out with the East); but how unfitly, hath been lately unanswerably shewed by that learned Writer Mr. *J. Gregorie* of *Oxford*. Christ, Joh. 8. 12. calleth himself, *John* 8. 12. *The light of the world.* Old *Simeon* cals him, *Luke* 2. 32. *A light to lighten the Gentiles.* Christ is so much a *Day*, that the Prophet styles him, *Dan.* 7. 9. *The Ancient of Dayes*; which the Hebrews affirm to be said of *Ben-David*, that is, of Christ the Son of *David*, as Mr. *Broughton* hath told us, for he indeed is the Creator of all dayes, because he is our only God; as the very Heathens God is by them called [a] *Diespiter, i. e.* the Father of Dayes. Whether the Psalmist meant Christ, when he said, *Psal.* 118, 24. *This is the day which the Lord hath made?* Or whether Christ meant himself and his own humane nativity, when he said, *Joh.* 8 56. *Your father Abraham rejoyced to see my day, and he saw it.* Let those that list, examine: But St. *Austin* upon these, and such like passages in Scripture, doubteth not to affirm, [b] *Christus est dies æternus*; i. e. *Christ is an everlasting day.* This I trust is enough to shew, that Christ is called both, our *Sabbath*, and also a *Day*, and therefore he only is this *Sabbath day* which we are required to keep holy, or sanctifie, which is next to be considered.

[a] *Horace.*

[b] *Aug. in Psal.* 54.

CHAP.

CHAP. IX.

Of Sanctifying the Sabbath. How the Godhead is said to be sanctified. How the humane nature of Christ is Sanctified Of the name of God, and that it signifies God himself. That the name of Jesus, signifies the Person of Jesus. How God sanctifieth us, and how we sanctify God. How Christ is to be kept holy.

THere is yet another scruple in the words of this Moral part of the fourth Commandement to be examined, and that is, How we can truly affirm, that the *Sabbath-day* there mentioned, doth signifie Christ, seeing, that whatsoever is meant by those words, the same is required also to be *Sanctified*, or kept holy, *Ex.* 20. 8. *Remember the Sabbath day to keep it holy*, And *Deut.* 5. 12. *Keep the Sabbath-day to sanctifie it*] It may therefore be demanded, how Christ can be said to be *Sanctified* or *kept holy*; for the word sanctifie seemeth to signifie *to be made holy*, & no man will say that Christ can be by us made holy, especially, more holy than he is already: for both the Godhead, & Manhood of Christ, are called *Holy*. As *Holy: Holy: Holy:* is said of all the Divine persons: And, *Holy is his name.* And, *Thy holy Child Jesus.* And, *the Holy one of Israel.* And *Be ye holy as I am holy.*

To this our Answer is, that it needs not to seeme strange, or uncouth, that our Lord Jesus Christ is required to be by us sanctified, or kept

kept holy, especially in respect of his assumed humanity, by which onely he is our Sabbath and not otherwise, seeing the pure *Godhead* considered without Incarnation, is also required to be *Sanctified*; as the great Prophet tells us, *Isa.* 5. 16. *God that is holy, shall be sanctified in righteousness*] and Christ teacheth us to pray *Hallowed (or sanctified) be thy name*]. Let it not be thought, that this word (*Name*) doth signifie no more but an appellation of God, as if the only meaning were, That whensoever we use this word, *God*, we should do it with great & awefull reverence (which yet we ought to do) but the name of God doth here signifie God himself, as we are well taught by St. *Austin*. [a] *Non est Deus duæ syllabæ, & duas syllabas colimus; manet aliquod magnum, quod est Deus, sono non manente*] *i.e.* When we mention God, or Godhead think not that we mean a word, a sound, a syllable or two, as if we worshipped sounds, words, or syllables; for that great thing which is God, remaineth, when no sound or syllable is heard. Just so, he saith of Christ, upon those words, *Joh.* 14. 13. *Whatsoever ye shall ask in my name*]; (b) *Non est intelligendus Dominus de sono & syllabis ---- qui sentit de Filio -- non petit in ejus nomine, etiam si non taceat literis & syllabis Christum* *i.e.* When we ask in the name of the Lord *Name* doth not signifie only that word *Christ*, (as if it were a *Charme*) he that thinks so, doth not pray in the name of the Son of God, though the word *Christ* be in his mouth. Thus he.

[a] Aug. in Joh. Tract. 29.

[b] Id. lib. Tract. 102.

The Son of God, is by St. *John*, called

1 Joh. 1. 1.

The word; yet he that ſhall think that *The Word*, in that place ſignifieth only a Grammatical, or vocal word, and ſound, doth err dangerouſly; for it followeth, *The word was God*] ſo it ſignifieth the real, and ſubſtantial Son of God: It is therefore a very ſlander, that ſome of late, have put upon this Church, for requiring an adoration of our Lord Jeſus, when that name is mentioned. They ſay, we worſhip only a *name*. But we worſhip only the Lord Jeſus himſelf, as the Apoſtle meaneth, in whom the *name Jeſus*, ſignifieth the *Perſon Jeſus*, as the name of God ſignifieth God himſelf.

Thoſe phraſes of *Bleſſing*, and *Magnifying*, and *Glorifying*, and *Juſtifying*, and *Sanctifying God*, and *The name of God* which we find in the Scripture, are all to be underſtood in the ſame ſenſe. For, when it is ſaid, *Job.* 1. 21. *Bleſſed be the name of the Lord*] it is all one with that of *Luk.* 1. 68. *Bleſſed be the Lord God of Iſrael*]. ſo *Mal.* 2 .2. *Give glory to my name*] is all one with that of *Joſh.* 7. 19. *My Son, give I pray thee glory to the Lord God of Iſrael*]. That of *Ezech.* 36. 23. *I will ſanctifie my great name*] is all one with that of 1 *Pet.* 3. 15. *Sanctifie the Lord God*] Where, for thoſe words (*Lord God*, both the Syriac, and old Latine read, *The Lord Chriſt*, as (a) *Beza* notes. There is alſo mention of *Juſtifying God*, *Pſ.* 51. 4. yet neither Juſtifying, Bleſſing, Glorifying, or Sanctifying, can make any addition by any of theſe Attributes, to the plenitude of God; Theſe are but the expreſſions of man; not to make God holy, but to declare him to be ſo,

(a) *Beza in Loc.*

and

and to ſhew that he is ſo accounted, and eſteemed by us; indeed God doth ſanctify us *Really Effectually*, and *Actually*, by induing us with ſanctifying Graces, but we cannot ſanctifie God otherwiſe, than *affectionately*, *declaratively*, and *verbally*; and alſo by conforming our ſelves to his Commandments. And ſo Chriſt, our Sabbath, is to be ſanctified by us by an holy imitation of his Vertues, as the Apoſtle ſaith, 1 *Pet.* 1. 16. *Be ye holy as I am holy*; and to *keep this Sabbath*, is to be wary and mindful alwayes to keep Chriſt by a firm faith; to be fixed to him, never to *deny* or reject him: And to *keep him holy*, is to purifie our hearts ſo, as to be clean and prepared Manſions, fit for ſo holy a Gueſt, and to walk worthy of ſo holy and ſo merciful a Saviour in our private demeanour, and outward converſation.

As the Godhead did really magnifie the Lord Jeſus, by uniting it ſelf in a Perſonal union with that man, and thereby made him the *Chriſt*, or the *Anointed One*, (in which conſideration only, he is our Sabbath) and being ſo anointed, he was thereby really ſanctified by the Godhead, and alſo (as that word ſignifies) he was ſeperated, diſtinguiſhed, differenced, and preferred above all others, as it is ſaid of him, *Pſalm* 45. 7. *God, thy God, hath anointed thee with the oyl of gladneſs above thy fellows*, that is, above all other *Kings*, *Prieſts*, and *Prophets*. And *Philip.* 2. 9. *That God hath highly exalted him, and given him a name which is above every name.* So we ought to *ſanctifie* the ſame Lord Jeſus our Sabbath, in a way of preheminence, diſtinguiſhing him by the

the reverence and honour which we perform to him, from all other persons and honours; in a word, we must sanctifie, honour, and worship him, farre more then any one, or then all the Creatures of Heaven and Earth.

God hath many *holy Ones*, but none so holy as our Lord *Jesus*; He is said to be *sanctified by the Father*, *John* 10.36. so are others; but Christ *super-eminently*, and καθ' ἐξοχὴν. The *Angel* cals him, *The most Holy*, Dan. 9. 24. And the same Angel again cals him, *That holy Thing*, *Luke* 1.35. And even *Satan* confessed him to be *The holy One of God*, *Mar.* 1. 24. Therefore Christ our Sabbath being thus by way of excellency declared to be the *holy One*, and the *most Holy of all Holies*; surely he ought to be so esteemed, and also to be so declaratively sanctified by us, in the most humble and reverential manner that possibly we can, according to his infinite holiness. This I firmly believe to be the Spirit, and meaning of this Moral Sabbath, and the sanctifying thereof.

We find many *sanctifyings* of Creatures, as of *Prophets*, and *Priests*; and of Places, as the *Tabernacle*, *Temple*, and *Vessels*; of Dayes and Times, as *Sabbaths* & *Festivals* but none to be so highly sanctified as Christ our Sabbath; for the Sanctifying of him is a *Separating* of him in a preferment, above all other hallowings, or sanctifyings, which are performed to Creatures; forasmuch as we find, that his very humane Nature was by the Godhead produced in an extraordinary way, distinct and separate from other men, as it is said, *Heb.* 7.26. *Our High-Priest is holy* —— *seperate*

from sinners; for he was born of a Virgin; and this, to seperate him from the common contagion of Original pollution. It is also declared, *Heb.* 10. 29. to be an heinous sin, worthy of sore punishment, *to count the blood of the Covenant* (which is the blood of Christ) *to be* κοινὸν, *i.e. common*, which is to esteem his blood no better then the blood of another man, or indeed, of all men in the world; and so not to *seperate*, or preferre, or sanctifie it, above all others: This is the grand Sin there intended, because neither all men in the world, nor all the Angels of Heaven, if they could and would suffer in mans stead, yet they would not be found of sufficient value to Redeem us, and to procure our everlasting *Rest*, as Christ hath done, whom we therefore most worthily account, and call, *our Sabbath*: Yet this is not all, for we shall find, that Christ is not only the Rest of men, but that he is also the Rest of God, which is next to be considered.

CHAP.

CHAP. X.

Of Gods Resting. That it is not a cessation from working, Nor meant of his ending the Creation. Nor his laying aside his care and Providence in Government. This Rest and working doe consist together. Something concerning the Creation of Humane Souls. Of Universals, what they are, and where to be found. A Question discoursed, whether God hath created any new kinds of Creatures, since the first Seventh day.

CHrist is our *Christian Sabbath*, we know none other Sabbath besides him for none but he can give sure and lasting Rest to our Souls; he only hath wrought our peace with God, and appeased the just displeasure of the Godhead, he hath effected our Reconciliation, and he is that *Atonement*, by which God and man are reunited, or *set at one*: By his mediation it is that a *Quietus est*, or *Acquittance* of our *debts* is signed by God; so that, if we can keep this Sabbath holy, and persevere therein, we may with true comfort and cheerfulness say with the great Apostle, *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, —— it is Christ that died.* Rom. 8. 33.

Those that teach others, or that do imagine,

gine, That the only duty required by this Sabbath-precept, is the ſanctifying of a day, whether the laſt day of the week, as the Jews do; or the firſt day, as ſome Chriſtians think, and therefore preſume to call it, not only *the Lords day* (which is but a novelty with us in *England*, as is ſaid before) but alſo *the Sabbath day*; They are farre ſhort and beneath the great purpoſe and intendment of this fourth Commandement, and conceive too meanly and lowly of that moſt high and myſterious Sabbath, which ſignifieth not only the Reſt of man from bodily labours, but alſo our reſt from labours, and terrors of our Conſcience; and moreover, it repreſenteth to us the Reſt of God, as it is ſaid both in this Commandement and before alſo, *Gen.* 2. 2. *He reſted on the Seventh day.*

For to ſay that God laboured in theſe ſix dayes of Creation, is a weak and heatheniſh conceit, ſuch as we read in that Epicurean Diſpute in *Tully*, [a] *Si in mundo Deus ineſt aliquis, qui regat, qui gubernet, qui curſus aſtrorum, mutationeſque temporum, rerum vicißitudines, ordineſque conſervet, terraſque & maria contemplans, hominum commoda, vitaſque tueatur; nè ille eſt implicatus moleſtis negotiis, & operoſis*: If there be a God in this World, ruling and ordering it, and continuing the motions of the ſtarres, and ſeaſons of the years, and the various order and changes of times, and taking cogniſance of the Land and Sea, for ſupport of mans life and welfare; ſurely he is a God incumbred with many troubleſome and ſtirring buſineſſes. As if the Almighty *Demiurgus* could not both create and gover-

[a] *Tull. de Nat. Deor. lib.* 1.

govern this World, except he took great pains and labour therein. And yet those Christians, which say, that Gods resting on the Seventh day signifieth only his cessation from that great Work, do in a manner affirm the same. But the resting of God hath a more high, and more noble signification than so, as I trust we shall anon make evident. In order whereunto, these two Queries are to be discoursed:

1. *What is here meant by Gods resting?*
2. *Why he is said to rest on the Seventh day, and not on any of the former six dayes?*

To the first Querie: *What is meant by Gods resting?* We say, this resting doth not at all signifie, or intend any cessation of the Godhead, or any suspension or intermission of his operation or working; for although it be said, *He ended his work which he had made*; and also, *That he rested from all his works which God had created*, Gen. 2. 2. yet it is not said, that he ceased: resting and ceasing are not all one. 1. Querie.

Nor can this Rest be meant of any ease or refreshment of God, as after some motion, or stirring work, or labour; for such a rest was needless to him who never laboured at all. Nor can it be meant of any weariness of God; that were impossible. St. *Austin* saith truly, *In opere Dei non est labor, nec in quiete desidia; quiescens agit, agens quiescit*: And again, D. *nec creando defessus, nec cessando refectus*; [b] Aug. de Civit. lib. 12. c. 19.

i. e. In Gods working there is no labour, nor in his resting any cessation; he resteth working, and working resteth; he was neither weary in creating, nor refreshed by ending it.

Nor can this Rest of God be so understood as if he then laid aside, and cast off all *care and providence* for his Creatures which he had newly made. This cannot be imagined by us for all *Christians*, and *Heathens* also, do acknowledge Gods perpetual management and government of the World: for he did even that very Seventh day, and all other days since, *co-operate* with his Creatures; by his assistance it is, that these great wheels of Heaven are continually turning. *Nazianzen* saith, God is called θεὸς of θέειν, for his perpetual operation. Both Divines and Philosophers call God *Actum Purum*, and the Schoolmen call him *Naturam naturantem*, *i. e.* God is purely Active, and he that continually supplieth his Creatures with the ability of Operation, which we call *Nature*, for *in him we* Act. 17. 28. *live, and move, and have our being.* Of him it is said, in St. *Austin*, c *Deus est anima mundi, Mundus est corpus Dei*; *e. i.* God is operative in the World, so as our souls are to our bodies. And the Poet saith of the divine Spirit; c De Civ. l. 4. c. 12.

Spiritus intus alit, totamque infusa per artus.
Mens agitat molem, & magno se corpore miscet. Virg. Æn. 6.

All which is signed for a Scriptural-truth by

St. *Paul*

St. *Paul*, 2 *Cor.* 12. 6. *God worketh all in all.* So then, this Rest cannot signifie Gods cessation from working, nor the withdrawing his Providence from his Creatures.

But our *Neoterick Theologs* have found out another Answer, and do generally expound this Rest of God, to signifie only a cessation from the work of Creation: for they say that, although God doth continually work, or operate, or co-operate with his Creatures which are already made; yet he doth not create or produce any new Creatures; indeed he daily maketh *individual* or *particular* Creatures, as Men, Beasts, Fishes, Plants and Hearbs, but all these new productions are of the same *Species*, *i. e. sort* and kind, that God made at the first.

1. In this Answer we observe two things.

First. It is confessed, that this *Rest* of God is not an absolute cessation from Work, but only a cessation from one particular Work, *viz.* from making any new species or kinds of Creatures.

Secondly, It is confessed, that this *Rest* of God may consist together with his working, for indeed the working or operation of God is as vigorous and stirring now, and ever since the Creation, as it was then; God did never intermit, or lay aside his working. St. *Austin* saith of himself; [a] *Meum otium, magnum habet negotium*: It is most true of God, whose *Rest* (here meant) is not without great working. Christ saith, *My Father worketh hitherto, and I work*: And again, *My Father is the Husbandman* (Γεωργὸς) so his Work is without any intermission, as the

[a] Aug. Epist. 110.

Joh. 5. 1

Joh. 15

Georgick-works are circular, as one ſaith;

Virg. Georg. lib. 2. ---*Redit Agricolis labor actus in orbem.*

God doth work unto this day, as he did alſo on that *firſt 7th day*, wherein he is ſaid to reſt, & ſo he hath done on *every 7th day* ever ſince, & ſo he will do till the end of the World. And moreover, although it ſhould pleaſe God, ſtill to make new Creatures, of new kinds, ſuch as were not created at firſt; yet ſuch a new Creation would not in the leaſt hinder, or diſturb this bleſſed *Reſt*. Therefore this Anſwer will in no wiſe ſatisfie us.

Beſides all this, Thoſe Writers that tell us, Gods *Reſting* ſignifieth only his finiſhing or ending the Creation; yet themſelves affirm, that God doth yet daily create *new Souls*; and this, becauſe they do not believe, that our Souls are propagated from our Progenitors, as our Bodies are; ſo that even by their own confeſſion, the Creation did not end on the firſt ſixth, or ſeventh day. Now although I do not aſſent to their opinion of the daily creation of humane Souls, becauſe I do not underſtand how that doctrine can conſiſt with the doctrine of *Redemption*, if our Souls and *Chriſts* Soul be not derived from *Adam*; yet it is evident, that their opinion maketh againſt them, (whether it be true or falſe) for by ſaying, that our Souls are daily created, they muſt confeſs, that the Creation is not yet ended.

To that which they ſay, That God doth not create any *new kinds* of Creatures, ſuch as in Schools are called *Genera*, and *Species*, and

and *Universals*, although he doth still make particular Creatures, as *Men*, *Beasts*, *Fishes*, *Fowles*, and *Plants*: We answer, That God doth make Creatures now so as he did before, and not otherwise; (except only the manner of making, immediately by himself, and by way of creation). As he then made particulars only, *Adam* and *Eve*, so now he makes Man and Woman: God did not otherwise make *Universals*, or *Species* then, than he doth now; for then he made only *particular Creatures*, and not *universals* but only by creating *particulars*: The *universal* is but the common nature of each *particular*, and these *universals* are no where to be found, but only in *particulars*, though we should seek them in *Plato's Region of Idea's*, or in that [a] *Intermundum* (Μεσοκόσμον) which *Epicurus* dreamed of; for who can shew me *Man*, except he shew me some *particular person*: For, although it be granted, that these *universals* are *realities*, having an *essence* or being, yet they have no *existence* or *subsistence*, nor are any where to be found but only in particulars; and we know, that our Acutest *Schoolmen* have much contended about these *universals*; some said, they are *realities*, others, that they are but *words*; and others, that they are but meer *notions and conceptions of mans brain*; and therefore those dissenting Sects are severally called, *Reales*, *Nominales*, *Conceptuales*. In a word; as God made Man and Woman at first, so he doth still; his *Resting* is not to be understood of ceasing from making his Creatures, for he doth it to this day, and thereby declareth his *Omnipotencie* now, as much as at the

[a] Tull. de. Nat. Deor. lib. 1. Diog. Laert. in Epic.

Ps.100.3. the first. The *Psalmist* saith, *It is God that made us, and not we our selves*: And again,
Psal. 139. 14. *I am fearfully and wonderfully made in the lowest parts of the earth*; that is, in the *Womb*: In our vulgar *Catechisms*, the first Question is, *Who made you?* 'Tis answered, *God*; and the Answer is true: It is all one with God to make Man of *Earth*, or in the *Womb*, or of a *Rib*, or of *Nothing*; for all these wayes of making are Acts of his *Almightinesse*.

Finally, If it may appear unto us, That God hath indeed made *new Creatures*, and such as were not created in the six or seven first dayes of the World but since; then I trust the Reader will perceive, that this *Mysterious Rest* of the Godhead implieth a farre greater matter, then only a cessation from making *new sorts* or kinds of Creatures. For manifestation whereof, I offer these considerations following, to the learned Reader.

1. That after the fall of Man, God inflicted sorrow upon *Eve*, and all other Women, in Child-bearing, *Gen.* 3.16. which Sorrow was not at first made, yet that sorrow is *something*, (as our good Matrons know); it is not *nothing*.

2. The *Earth was curs'ed for Mans sin*, *Thorns and Thistles* are ordained, *Adam* is condemned to sorrow, and sweating labour, *vers.* 16, 17, 18. All which are *Realties*, yet not made at first.

[p] *Buc. p.* 56. & 58. 3. We are assured by our Divines, That [b] *Mors & Morbi ordinata sunt a Deo*, *i.e.* Mortality and Sicknesses were ordained by God; and also, that hurtful Creatures, such as Vipers, Toads, Spiders, Hornets, Wasps, Cater-

Caterpiller, Gnats, & such like. *Non pertinent ad opera primæ Creationis, i. e.* that these were no part of the first Creation; therefore they must be ordained since: If it be said, that these and other hurtful Creatures, such as Lions, Beares, Wolves, were at first but yet without their noxious malignity and hurtful qualities; this Answer will not satisfie us, because even those qualities are realties. So Earthquakes, Famines, Pestilences, were not at first created, nor any Sicknesses or Diseases, which came into the World later, as the Heathens acknowledged.

Post ignem Ætheriâ domo
Subductum, Macies, & Nova febrium Hor. Car.
Terris incubuit cohors. 1. Od. 3.

4. What can be said against the newness of the *Egyptian Plagues*? The burning of *Sodom*? The last Destruction of *Jerusalem*? and the tribulation brought upon that People, of which Christ said, That it should be *such as was not from the beginning of the world to that time*? Now, that God is the Author of such kinds of evils (*viz.* evils of punishment), the Prophet hath taught us, *Amos* 3.6. *Shall there be evil in the City, and the Lord hath not done it*? And *Moses* declareth, that all those evils which are threatened, *Deut.* 28. (and are now come to passe) to be from the Lord, which yet are but new in respect of the Creation. Matth. 24. 21.

5. What can be said against the newness of those Wonders or *Miracles* wrought by the finger of God, by the Prophets, by Christ, and by

by the Apostles? were they at first created? I suppose, No.

The blind man, when he received sight, told the Pharisees to their face (which they could not deny) *John* 9. 32. *Since the world began was it not heard that any man opened the eyes of one that was born blind.*

6. What can be said against the newness of *Monsters*, or of mixt Creatures, such as *Leopards*, and *Mules*, &c. which now are extant, but were not so at first created?

Novi cœli, & terræ, extructio, Novi Adami generatio, miracula, morbi novi, non sunt opera prima extructionis. Matt. Borrhai. *in Gen.* 2. *in verbum* Requievit.

7. It is said, *Jer.* 31. 22. *The Lord hath created a new thing on the Earth; a Woman shall compasse a Man*: Which is meant of Christ to be conceived in the Womb of the Virgin-Mother, which was a *new thing* indeed, and a peculiar *Signal mark* to know the *Messiah* by.

8. The same Creator professeth, *Isaiah* 65. 17. *Behold I create new Heavens, and a new Earth.* If you say, it is meant but of a *new State*, or condition of the Church under the Gospel; I say so too; But this new State or condition is not nothing; it is not such as it was before, and is new: So is the creating of a *clean or new heart*, *Psalm* 51. 10. it is a work of Regeneration, or re-Creation, and better to us than the Creation thereof.

9. The same Creator professeth, *Isaiah* 57. 19. *I create the fruit of the lips*: therefore the holy Apostolical Eloquence, with all the excellencies of Rhetorick, and Languages, and Arts, are the Works of God, which are not reckoned among the Works

of the first Creation, and this is confirmed by Christ himself, when he said, *Matth.* 10. 19. *Dabitur in illa hora:* And by that which others said of him, *John* 7. 46. *Never man spake like this man*: And all those new Languages at *Babel* were of Gods creating. Gen. 11.

Our Answer to this first *Querie*, for present, shall be but only *Negative*, (because our Discourse is not yet ripe for a full positive Answer) *viz.* That this Rest of God doth not signifie only his cessation from creating the World; And moreover, we affirm, That although God had made more such Worlds, as [a] *Epicurus* thought; or if he had made *innumerable* (ἀπείρους) *Worlds*, of meer Creatures, as [b] *Democritus in Plutarch*, said; yet all such Worlds would not be of value and worth sufficient to procure this Mysterious Rest, and complacency of the Almighty Creator. But I proceed to the second Querie.

[a] *Diog. Laert. in Epicuro.*

[b] *Plut. de Placitis Philos. l. 2. c. 1.*

CHAP.

CHAP. XI.

That the Rest of God is fixed on the Seventh day only; although he intermitted creation for some time in every former day. That his Rest did not consist in any meer Creature. Of the Rest of God before the Creation. That God performed part of the Creation on the Seventh day, and what that was. Jewish fables concerning the creation of Adam *and* Eve. *A short Answer to the second Querie.*

2 Querie. OUr second Querie, is; *Why God is said to Rest on the Seventh day, and not on any of the former six dayes.* There is, surely, something more then ordinary, implied in this Rest of the Godhead, more then the bare Letter expresseth, and more then a meer cessation from the work of Creation; because this Rest is fixed and appropriated to the Seventh day only, and not said at all of any of the former six dayes, wherein God did both create, and also cease, by some pause or respite from creation, which interval is by us Mortals called a Rest; as the labouring-man at Mid-day is permitted to take some small time for sleep, or rest, and therein intermitteth his work.

Doubtless God did not bestow the whole compass of each several day, with its evening and morning, in a continual creation, or forming of his several Creatures; for each of them were

were created by the Will, or Word of God, which might be in a moment. The *Psalmist* saith, *By the Word of the Lord were the Heavens made, and all the hest of them by the breath of his mouth--- for he spake, and it was done.* It is not likely that this *word* or *breath* of God was produced to the length of each whole day, but that there was some respite, and some time of cessation, between the Acts of creating the several Creatures, each several day: yet this respite of God is never called his *Rest* until the Seventh day; That there was a respite, we read, that *Adam was first formed, then Eve.* Ps. 33. 6, 9. 1 Tim. 2. 13.

It is also very considerable, That although it is said, *Exod.* 20. 11. *In six dayes the Lord made Heaven and Earth, the Sea, and all that in them is:* Whereby it appeareth, that all the Creatures were made, as the Angels of Heaven, the Fowls of the Air, and Man, Beasts, Plants, Fishes of the Earth and Sea: Notwithstanding God is not yet said to Rest on this sixth day. Surely this Rest of God consisteth in something else besides these; it seems he rested not in any, or all these *meer Creatures*, but in something that was more noble and worthy of this great honour, of being the *Acquiescence* or *Rest* of the Godhead.

But what shall we say of the *pre-existence* of God before the Creation, and the infiniteness and eternity thereof before all times, when nothing was in being, but only the pure Godhead in the three eternal Persons? when neither Heaven, nor Earth, nor Man, nor Angels were created? We cannot say, or imagine, that God was then without Rest; for besides, that He with-

with-held himself from creating, and from all external working; we know that he was at Rest in himself, in his own blessed contentment, and all-sufficiencie, needing nothing; which Rest of God could not then be interrupted by any business, or outward operation. What the *immanent* or *internal* Actions of the Godhead were then, we know but little, and that only, which the holy Apostles have taught us, in whom we read of the eternal purpose of God to *ordain Christ, before the foundation of the world*; and of *chusing us in him*. But we find no mention of any *transient* or *external* Works of the Godhead, such as Divines call *Operationes Dei ad extra*, and such as *Creation* is. Yet in all that infinite and incomprehensible duration from Eternity, it is never said, that God *Rested*, nor until this *Seventh day*. Therefore this *Rest* of God consisteth in something else, besides a cessation or suspension of working, and also, besides that blessed quiet and tranquillity, which for ever was, and is in the Godhead; of which the heathen Philosophers rule is true; [h] *Nisi Quietum, nihil Beatum est*; *i. e.* God could not be happy if he were not at *Rest*.

1 Pet. 1. 20. Eph. 1. 4. 2 Tim. 1. 9. Tit. 1. 2.

[h] Tull. de Nat. Deor. lib. 1.

The Rest of God must be in something that is proportionable and equivalent in worth to himself; therefore not in the whole great Creature of the World, nor in any one particular parcel thereof, which is no more then only a Creature: & moreover the Rest of God must be like himself, *eternal*, without any ending, or intermission, or ceasing, therefore not in mere worldly Creatures; for *Heaven and Earth shall passe away*: And, *they shall wax old as* perish

Mat. 24. 35. Psalm 102. 26.

perish]. Indeed, men ſet up their Reſt in poor worldly temporalties, and for them loſe eternal Reſt; So doth not the Godhead. So that this Reſt of God muſt be grounded on ſome moſt worthy *Subject*, or occaſioned by ſome moſt excellent *Object*, better than the world, or any meer creature thereof; and what that is, we will enquire anon.

In order whereunto, I offer to the conſideration of the learned Reader one thing more: viz. *Whether the Godhead did not perform ſome part of the Creation on this very ſeventh-day, on which God is ſaid to Reſt?*] For if it may appear to be true, that ſomething was then made, or perfected, which was not finiſhed in the *ſix dayes*; This may happily afford us ſome light to guid us into the meaning, or cauſe, or occaſion of God's Reſt on that *ſeventh-day*, more then on any, or all the former *ſix dayes*.

To this, our Anſwer is: *firſt*, That no man doubteth, but God did work on the firſt ſeventh day, and all ſeventh dayes ever ſince; as ſhewed before. *Secondly*: That the Scripture ſeemeth expreſly to declare, that the whole Creation was not compleated, or finiſhed on the *ſixth*, but on the *ſeventh-day*: for ſo we read *Gen.* 2.2 *On the ſeventh day God ended his work which he had made*] If it were not ended, but on the ſeventh day, then ſurely it was not ended on the ſixth day.

If it be here ſaid, that although it was ended on the 6th. day, yet it might be truly ſaid to be ended on the ſeventh day, becauſe it was ended before. As one in *Plutarch* ſaid, [b] *If Alexander be dead to day, he will be dead to*

[b] *Plut. de Ira cohib.*

morrow]. But this evasion will not serve turn, because the Ending of the work, and the Resting, are both affirmed to be on the seventh-day *precisely*, and on none other day. For otherwise it might be said as well that God ended his work, and rested on the eighth, or ninth, or any other after-day.

The *Septuagint*, instead of the *Seventh-day*, rendred *The sixth-day*, *Gen.* 2. 2. For they being Jews, and zealous for their Sabbath, would not have it thought, that God wrought on the seventh-day. But *St. Jerome* discovered the imposture, and saith, c *In Hebræo diem septimam habet*] That the text in Hebrew, hath the seventh-day. And addeth *Arcebimus Judæos, qui de ocio Sabbati gloriantur -- dum Deus operatur in Sabbato complens opera sua in eo. &c.*] We shall by this, much press the Jews against their Sabbatical-Superstition, -- seeing God himself wrought on the Sabbath, and therein finished his work], That God did not end, or finish and compleat the work of Creation; but on the seventh-day, is the opinion, not only of *St. Jerome*, but of many other Later, and right Learned Divines.

c *Hier. Quæst in Gen.* To. 3.

If it be further enquired, What particular work God made or finished on the seventh day, which was not so made on the sixth day? In this we are Resolved by many great and Learned Divines; That *Adams* side was not opened, until the morning of the seventh-day. And this may with great probability be observed out of the narration of *Moses Gen.* 2. Where, after the Creation of the man (which was performed on the sixth day,) it

is ſaid, 1. *God put the man into the garden of Eden. verſ.*15. 2. *God gave him the Law againſt eating the forbidden fruit.* 3. *God ſaid, he would make him an help, meet for him.* 4. *God brought every Beaſt of the field, and every Foul of the aire unto Adam.* 5. *Adam gave names to all Cattel, and to the fouls of the aire, and to every Beaſt of the field v.*20. 6. *God cauſed a deep ſleep to fall upon Adam.* And then took one of his ribs, and of it made the woman.] All theſe tranſactions required a good ſpace of time, which reaſonably, might extend until the end of the *ſixth day*, and ſo unto the beginning of the *ſeventh*, which we know was to commence, and be accounted from the evening of the ſaid ſixth day. His travel Eſtward to Eden, and his naming that multitude of Creatures, might well cauſe wearineſs, and wearineſs might incline him to that *deep ſleep*, wherein the woman was made, and this may juſtly be judged to be within the compaſs of the *ſeventh-day*. For I think no man will deny, but that, between the Creation of the Man, and the extraction, and forming of the woman, a good portion of time intervened.

But then, (If *Eve* were not made or formed, before the ſeventh-day) how ſhall we ſalve the truth of the Scripture which ſaith, [*In ſix dayes the Lord made heaven, and earth, the ſea, and all that in them is*]. To this the anſwer is obvious, and frequent; for in the Creation of the man, the woman was ſubſtantially, and materially included, [a] *Auſtin* obſerveth. That *Gen.* 2, *The man, and woman are both called Adam.* And the

[a] *St. Civit. l.* 15. *c.*17.

Text saith, *Gen.* 1. 27. *Male, and female created he them*]. This was said before the woman was taken out of *Adam's* side. *Walfridus Strabus*, (or whosoever was the author of the Ordinarie Gloss,) upon those words, tels us, [b] *Fœmina nondum erat facta; jam homo masculus & femina perhibetur, sed quia ex latere Adæ erat processura, in illo computatur per substantiam, a quo fuerat producenda per formam*], *i.e.* These words are said of the time before *Eve* was formed; the man is here presented both as *male, and female*, for *Eve* was accounted in Adam, because she was then Originally, and Substantially inrolled in him, and soon after to be extracted and built out of him. And again, the same Glosser upon the same words tels us. 1. c. *Mulier nondum a viro divisa.*] *i.e.* When those words were said, they were to be understood of a time, *before the woman was taken out the man.*

This truth was acknowledged by the *Jewish writers*, who, nevertheless invented fabulous conceipts thereupon. They said, that *Adam, & Eve were created as One person, their backparts were joyned together until God divided them.* -- And, That *Adam was created with two faces.* Some of them called Adam *Androgynum.*[d] (as *Lyranus* and the *Glosser* affirm) *i.e.* an *Epicene*, of *both sexes*, just as the poet fained of his [e] *Hermaphroditus*, The truth is, that the woman, was then in *Adam*, though but *rough-cast* (as we use to say) and not taken out of the *mould*, not finished or polished. For it is as easie to apprehend, *Eve* to be then in the *side of Adam*, as it is for us to believe, and

[b] Prothemata glos. in Gen.

glos. Gen.

[d] Lyra in Loc.

[e] Ovid. Met. l. 4. Ælia, Lælia, Crispis, nec vir, nec mulier, nec Androgyna &c. Chytræus in Epitaph. Bononiens. p. 173.

and acknowledg, that all we which now live were even then, in the *loines of Adam*; for which we have a ſtrong *Apoſtolical* evidence, *Heb.*7.10. Where it is ſaid of *Levi*, before he was born, *that he was in the loins of Abraham*] And ſo upon the ſame reaſon, we were certainly with *Levi*, and *Abraham*, in the loines of *Adam*.

So, our *Anſwer* to this ſecond *Querie* for preſent, ſhall be only this, That, therefore, God is not ſaid to *Reſt* until the *ſeventh-day*. Becauſe, (that until then,) the *principal work* was not finiſhed, in which alone, the *Reſt* of God conſiſted. And what that is, will now ſoon appear.

In the mean time, I will lay this for my concluſion, and for a Truth which I firmly beleive; that the *ſeventh-day* or *Ceremonial-Sabbath*, was not ordained by God for a memorial of the *Creation* of the world, and all the meer Creatures thereof; or, for his *ceaſing* from the work of *Creation*; But for an *Evangelical* memorial of the *Reſt* of God. Of which we are next to enquire.

CHAP.

CHAP. XII.

Why the Reſt of God is not mentioned, until the ſeventh-day. Why it is fixed on the Creation of Mankind, rather than of any other of the creatures. Anſwers to certain enquiries. That the conſideration of Chriſt, to be propagated from the man and the woman; was the only cauſe of this Reſt of God.

IT may juſtly ſeem ſtrange, and wonderful, that the moſt bleſſed, moſt glorious, and Almighty God, who is Bleſſedneſs, and *Happineſs* it ſelf, and that, ſo infinitely, and incomprehenſibly, that it is impoſſible that any addition of *happineſs*, *or reſt* can be added to him, ſo as to make him more happy, or more at *Reſt*, than he was from *Eternity*; And yet ſo it is, that God is *here*, and *now*, ſaid to Reſt, and alſo, to Reſt ſo *now*, as not before *this ſeventh day*.

Certainly this *Reſt*, muſt be occaſioned by ſomething that is *External*, and *Extra-eſſential* to God. And therefore it muſt be ſuch *Reſt*, or complacencie, or acquieſcence, as the Godhead aſſumed, and took in ſome ſpecial creature; and yet not only in that creature conſidered ſingly, and meerly in it ſelf, for it muſt be derived from ſome work of God, unto wch God intended ſome excellent, & beneficial addition of worth, & goodneſs, by wch conſideration the Godhead was inclined to expreſs

delight; and chearfullneſs, & contentednes in it; and, for it; in all the other creatures.

This, (as to me ſeemeth) Moſes *darkly* implyeth (for he is yet *vailed*) in theſe words, *Gen. 2. 2. He reſted on the ſeventh day from al his work, which he had made*]. This Reſt then, ſeemeth to be occaſioned from his work; for it is not ſaid that he reſted *in his work*, but (occaſionally) *from his work*] It followeth, *verſ. 3. God bleſſed the ſeventh day, and ſanctified it, becauſe that in it, he had reſted from all his work, which God created to make*]. This ſudden repetition of the Reſt of God, doth intimate ſomething of greater moment, and conſideration than ordinary. *Good reader, obſerve* with me, that in this later expreſſion of God's reſting, there is much more implied, than in the former; for in the *firſt*, it is ſaid *He reſted from all his work which he had made*]. But in the later it is ſaid, *He reſted from all his work, which God created to make*]. Theſe words (created to make) ſignifie more than only a creation. Our laſt *Engliſh Tranſlation* reades this text, [*created, and made,*] yet in the *margin*, it is there confeſſed, that according to the *Hebrew*, it is to be read [*created to make*] which is indeed the true, and farr better reading; ſo, both St. *Hierome*, and our other maſters in the holy tongue read it; ſo doth the Latine, of *Sixtus, and Clemens. Quod creavit ut faceret*] *i.e. which he created to make*].

By which expreſſion, I humbly conceive, that the holy Spirit doth ſecretly, and myſteriouſly imply that this *Reſt of God* conſiſteth in ſome *creature* newly made; upon which, the Godhead purpoſed to conferr ſome preferment,

and honour, greater than the bare creation of it, because it is said, *he created it to make*] so saith the Expositor upon those words *creavit ut faceret*] [a] *Ut ad certum usum pararet, ac destinaret*] *i.e. God rested from that work which he created, that he might prepare, and appoint it to a certain use.* So that, *To make*, must signifie, that God intended to make some further, and greater, and more excellent use of that creature, than it had of it self, in it's own single, and created nature; and that he would effect some more glorious, and gracious work by it; which that creature, (of it self, and by it's own power) would never be able to perform. Now *what creature* this is; And what *further use* God intended to make of it; And what *prerogative* of honour he would add to it we are diligently to enquire.

[a] *Martin: Borrhaius in loc.*

1. We can not, with reason, and judgment, fasten the occasion of this *Rest of God*, upon any one particular creature, but only upon the creation of *Man*; for from the creation of *Adam*, God did first take occasion to express a complacency, and acquiescence or *Rest*,

2. We may not think that this *Rest of God*, was occasioned only by the creation of the *first Adam*, considered singly by himself, and as a mere creature, without any further reach, or consideration; But it was, indeed, occasioned by a pre-consideration of the *second Adam*, which is Christ, who is stiled by St. *Paul*, 1 *Cor.* 15. 45. *The last Adam*, because, when Adam was made, Christ also was made, (*Christ is a creature in respect of his humane nature.*) for, as *Eve* was then *Originally*, and Substantially in *Adam's side* (as is before said);

So

So was Christ *seminally* in his *Loines*; so that the consideration of Christ, now wrapped up in this Root of *Adam*, was that which occasioned the first hint of an expression of complacencie in the Godhead upon the Creation of the Man; for thereupon, that was said by God, which was not said before upon the Creation of any one, or of all his other Creatures, and it is said with a note of Remarkableness, *Gen.* 1. 31. *Behold! it was very good.* Indeed his other Creatures are said to be *good*, but not any, nor all, said to be *very good* till now.

3. Though *Adam* was now made; and in him Christ was seminally couched: yet it is not presently said, that *God Rested*; nor untill some other Act was performed by the Godhead: For God is not said to *Rest*, until *Eve* was taken, and formed and finished, out of *Adam*'s side, and this was not done until the *Seventh day* (as is before shewed). This was, because *Christ* the Saviour of Mankind was not otherwise to come into the open World, that there he might perform the grand Work of a Redeemer, and Saviour, but only through the Woman: Our merciful God doth then, and not till then, declare his *Rest*, when he had laid and compleated the foundation of the *Rest* of us his (otherwise wretched) Creatures. For neither *Adam* himself could be saved (supposing his fall) but through the fertility of the Woman; nor could *Eve*, or any of their posterity, obtain Redemption and salvation otherwise, than so; as the Apostle teacheth us; 1 *Tim.* 2. 15, *She shall be saved in child-bearing*; that is,

by

by Christ, who should descend from *Eve*, and be born of a Woman; for God confined our Redemption, and our Redeemer so, when he
Gen: 3:15 said, *The Seed of the Woman should bruise the Serpents head*: And in the Gospel, *God sent*
Gal: 4: 4 *forth his Son made of a Woman.* So, early and late the Godhead was pleased to signifie the conception of Christ by a Woman, signally, without mention of the Seed of Man; promised to *David* in these words, *Psalm* 132.11. *Ex fructu ventris*, the fruit of the belly, which St. *Austin* [a] observes, to be meant of
[a] Aug: in loc. Christ, because he was only from the Belly, or Womb, and not from the *Thigh*: And prophesied by *Isaiah*, chap. 7.14. to be *conceived by a Virgin*. And performed in the person of the ever blessed *Virgin Mary*.

Now we may easily return an Answer to the above mentioned Enquiries, concerning the Rest of God.

1. *In which of the Creatures God is said to Rest?* To this we say, That his Rest was only in Mankind, not in the man alone, but (for the honour and everlasting comfort of all holy Women) he expressed not his *Rest* until he had formed the Woman out of the Man, although the manner thereof is declared, after the expression of God's Rest.

2. *What farther use (besides their Creation) God intended to make of the Man and the Woman?* To this we say, That God purposed out of the Man and Woman to raise and produce *Christ*, to be the Saviour and Redeemer of Mankind, from eternal and deserved misery; and also through the same *Christ* to crown Mankind with everlasting glory; and for this

most

most gracious use only, did the Godhead declare it self to *Rest*; so that in Christ alone is the true, reall, and final Rest, and Sabbath, comprised, both of God, and of us Men.

3. *What prerogative or peculiar honour added God to this Creature Man, more then to any other Creature?* To this we answer: 1. He made Man in his own Image, so, as not any other Creature was made. 2. From the Seed of Man, he ordained that the Redeemer should proceed, and not from any other Creature, although some others were more high & excellent than Man, as *the holy Angels are*, as the Psalmist saith, *Thou hast made him a little lower than the Angels*: Yet the Apostle tels us, *Heb.* 2. 16. That *Christ took not on him the nature of Angels, but he took on him the seed of Abraham.* 3. God purposed (which he also performed) to unite himself, so with Man, as not with any other Creature, to be *one person* with Man; even this very *Creator*, at this very time of Mans creation, intimated, that himself would one day become Man, that he would be *incarnate*, and so *Emmanuel*; which is obscurely signified by those words; *In the Image of God created he him.* And this Incarnation was most needful for Man, because in it only the everlasting *Sabbath* and *Rest* of Man consisteth, and in nothing else. Psal: 8: 5 Gen: 1, 27

From these Premises, my Conclusion is, That the principal (and indeed the only) cause of this *Rest of God* consisted in the consideration and gracious purpose of the Godhead to produce the *Messiah* out of the Man and the Woman, to be united with our humane nature, and

and therein to fulfill the whole Will of God in our behalf, and so to become the Redeemer and Saviour of Mankind. Which conclusion, being a Doctrine of our greatest concernment, we will in the next place endeavour, (by God's assistance) to make plain and evident, even to the capacity of ordinary understandings.

CHAP. XIII.

That the Rest of God consisted in his purpose of producing Christ, proved by Scripture and Reason. Of the Image of God. Why the Woman was taken out of the Man. Of the Union of Christ with Mankind. Why Redemption is only of Mankind. The meaning of the Sacramental Bread and Wine. That the Soul of Christ was derived and propagated from the first Man. Something concerning Universal Redemption.

THat the Divine purpose of the Incarnation of the second Person in the Trinity was the sole motive, that the *Rest of God* was now (and not before) declared, may appear by many overtures, or expressions in and about the Creation, and other affairs, concerning the first Man and Woman.

Gen. 1. 26 1. It is said by the Godhead; *Let us make Man.*

Man. Whereby the concurrence of all the Divine Persons in the Creation of Man is signified; As if the Godhead would express a special care, and deliberation, and also a consultation about the Creation of Man, more than in the Creation of the whole invisible World of Angels, or this visible World of all the other Creatures; for it was never said before, *Let us make*, but *God created*, and, *Let there be Light*; and, *Let there be a Firmament*; and, *Let the Earth bring forth*, &c. Now, although we know that all the *Three Divine Persons* did co-operate in the creation of every Creature; (as the sure Rule of Divines is), *Opera Trinitatis ad extrà sunt indivisa*: Yet their concurrence is not so declared until the Creation of Man. Therefore, surely, a greater matter was intended, than the making of a meer Creature, and that certainly was *Christ*, even He that is better than all Creatures, and of whom it is said, *Let all the Angels of God worship him*, Heb. 1. 6.

2. Not only the making of Man is decreed, but it is added; *In our Image and likeness*; and, *In the Image of God created he him.* Here is *Our Image*, Plurally; and, *The Image of God*, Singly. *Our Image*, signifies the Image of the *Three Divine Persons* stamped on Man. *Power*, *Wisdom*, *Holiness*; which are the Characters of the *Father*, *Son*, and *Spirit* (as Divines say). But this is not all, for, so much of this Image was soon defaced: Nor was this Image proper to Mankind, but is found also in the holy Angels, and also more eminently in them than in Mankind.

But

But because these words are said of Man, & not said of any other Creature, therefore we must find out some other *Image* or *likenesse of God*, which is so peculiar to Man, as that it is not to be found in any other Creature, as [a] *Theodoret* most judiciously observeth. This being granted, the Image there mentioned must needs relate and point to Christ, who is the same God, which made Man, and said these words; so that the meaning is, That Man should be made, in the same *Image and Similitude*, which in after-times the same God himself would assume in the person of the Son: And this was fulfilled, when the *Son of God* became the *Son of Man*. This is the exposition of *Tertullian* upon these words; [b] *Ad Imaginem Dei*, i.e. *Ad Imaginem Filii, qui homo futurus erat*. And again, upon the same words; [c] *Christus cogitabatur homo futurus*: i.e. The Image of God signifieth the humane nature, and shape, which God, in the Person of the Son, would one day take upon himself. Just so doth [d] *Origen* expound this *Image of God*; and so doth the above mentioned [e] *Theodoret*. The performance whereof was propheſied by *Isaiah*, when he called the *Mighty God*, *Emanuel*; and fulfilled also, when *The Word was made flesh*, and when God *was manifested in the flesh*, and the Son of God was *sent in the likenesse of sinfull flesh*. This surely is the Image of God there meant, which continued in Man after the fall, and so doth untill this day.

[a] *Theod. in Gen. quæst. 20.*

[b] Tertul. adverſ. Prax. p. 387.

[c] *Idem de Resurr. p. 30.*

[d] *Orig. in Gen Hom. 1.*

[e] *Theod. in Gen. quæst. 19.*

Isa. 7. 14. & 9. 6. Ioh. 1. 14 1 Tim. 3 16 Rom. 8. 3

This Exposition is made more credible by another passage, from the mouth of God, uttered after the fall of Man, when he said

Behold

Behold! the Man is become as one of us, to know good and evil. Some Expoſitors have thought this to be ſpoken (εἰρωνικῶς) as an Ironie or ſcoffe on proud Man: I dare not ſay or think ſo, for fear of Blaſphemie; doubtleſs, the merciful Godhead did not flout, but pitty, and alſo comfort (the now wretched) Man by this ſaying; which I firmly believe did intimate and point at a Redeemer, even Jeſus Chriſt, to be a Redeemer of him from deſerved miſery; and ſo to be a ſolace, eaſe, and *reſt* to his troubled Conſcience. The Reader may obſerve, that whereas before there was mention of *Our Image and likeneſſe*; (that is) the likeneſs of the whole Trinity, it is now otherwiſe ſaid, *Like one of Us*: ſo that Man, who before was made *like all*, is now become but *like one* of the Divine Perſons: This *one* doth ſurely ſignifie *Chriſt*, who was then intended to be that *Seed of the Woman* before promiſed; to be Incarnate, to be Mortal, to be *made a curſe for us*, *Gal.* 3. 13. to be *a man of ſorrows*, ——— *to be wounded for our tranſgreſſions*, *Iſai.* 53. 3, 5. To *know good* (for he was Goodneſs it ſelf); And *to know evil*, of ſorrow and affliction; and this in order to the *Reſt*, *Sabbath*, and Salvation of Man; for this reaſon only it is ſaid, *The Man is become like One of us.* Gen. 3. 22.

3. It is greatly to be conſidered, that the creation of the Woman was unlike the creation of the Man; for *Adam* was made of Earth, immediately, *Gen.* 2. 19. but the Woman was not ſo made, but of the Man; ſhe was *fleſh of his fleſh, and bone of his bone*, yea, and *Soul* of his *Soul*: for we find not, that God

breathed

breathed a Soul into *Eve*, because she was to receive it from the Man.

By this we may understand, that the Redeemer was then intended (together with the whole race of Mankind) to be derived from that one root of *Adam*; for otherwise, Christ could not have been qualified so fitly, as to be our Redeemer. But because the Redeemer, and the Redeemed, must needs be united in one humane nature, therefore the wise and merciful Godhead (as the Apostle observeth) *hath made of one blood all Nations of men*, Christ and all: And hence it is, that the same Apostle tels us, That *we are members of his body, of his flesh, and of his bones.* And this, because Christ, and We, and all Mankind, the Woman and all, took our nature from one and the same Lump of *Adam*; for therefore was the Son of God *Incarnate*, & became *Emmanuel*, that he might *fulfill the Law of God in the same flesh, or nature, upon which the said Law was impos'd.* All this was done in order, and preparation of an everlasting *Sabbath* or *Rest* for Man, by thus producing fitly, the most holy *Jesus* to be a Redeemer and Saviour of Mankind, in whom alone the Just Godhead might be well pleased, and acquiesce.

Acts 17 26

For, except Christ and Mankind be united in one humane nature, and so be as one Man, or as one Person, neither Christ's fulfilling the Law, nor his Death, can serve for us; because the obedience of one cannot serve for another, nor doth the Just Godhead punish one for another; but (as the Prophet tels us) *Every one shall die for his own iniquity*: And, *The Soul that sinneth, it shall die.* Neither could the

Ier. 31 30
Ezc. 18. 4

the Godhead justly punish the righteous Son for us unrighteous Men; nor justifie us, and condemn him, except we were one and the same; So the Wise man saith; *He that justifieth the wicked, and he that condemneth the just, both are abomination to the Lord.* Therefore *Eve* must needs be made of *Adam*, and not of another piece of Clay, that she and all her posterity may in that one lump be united with Christ. Pro. 17. 15

For this reason it is said of Christ, *Sacrifice and offering thou wouldest not, but a body hast thou prepared for me*: And, *In the volume of the book it is written of me, to do thy will, O God*; That is, The Son was to perform the Law of the Godhead in the behalf of mankind; which that he might do for us, God prepared him a body, derived from the same flesh, from which all the bodies of Mankind came, and were originally united therein; That he might be a fit, and an identical Person, for that great Work (as the Apostle speaketh) of *Reconciling us* (to God) *in the body of his flesh through death.* Heb. 10. 5, 7 Psa. 40. 7 Col. 1. 21, 22

Upon the same reason it is, that Redemption by the death of Christ extendeth only to *Adamites*, or Mankind, whose nature Christ hath assumed, with them, in *Adam*; So that the benefit and merit of his obedience cannot reach unto the apostate-Angels, because he *took not on him the nature of Angels*, who are therefore left in their apostacie, and perdition, without any remedy; for as they did not fall by the *first Adam*, so neither shall they be restored by the *last Adam*; and although our partaking in the same flesh with Christ, be- Heb. 2. 16

ot the only means and aptitude of our Redemption by him, yet it is a part thereof, and neceſſary thereunto for our capacity thereof, and ſuch a kind of cauſe, as Schoolmen call, *ſine quâ non*.

Hence it is alſo, that Chriſt himſelf ſaid, Ioh: 6:53 *Except ye eat the fleſh of the Son of Man, and drink his bloud, ye have no life in you.* (This was ſpoken before the holy Supper was inſtituted; and muſt ſtand firm, and true, although that Sacrament had never been ordained): To *eat his fleſh*, ſignifieth, to be united with his fleſh, as our meat is with us, which groweth into one intire body with us. And, to *drink his blood*, ſignifieth, to be united with the Soul of Chriſt; for without an union of our fleſh and ſoul with his fleſh and ſoul, Chriſt cannot profit us: Therefore our Mother *Eve*, and we, with Chriſt alſo, in her, muſt have taken both our fleſh and ſoul from *Adam*; elſe *Eve* muſt periſh, and ſo muſt we. The *Roman*, and alſo our *Anglican* Divines, do greatly miſtake the meaning of the *Sacramental Cup*, in teaching, that the Wine ſignifieth, only, the blood of Chriſt; whereas, indeed, it preſenteth, *not the blood*, but the *Soul*, or Life of Chriſt; It was not the ſhedding of his Blood (literally taken) that redeemed us, (for that might have been done without his death; and he was dead Ioh: 19: 34 on the Croſſe, before either his vital *blood* or *water* iſſued out of his body). But the principal Act of our Redemption conſiſted in the *giving up his Ghoſt*, or pouring out his precious Soul for us, as himſelf had before profeſſed, Ioh: 10 11 *The good Shepherd giveth his life for the Sheep*, (τὴν ψυχὴν) that is, his Soul for us

and

and this fully correspondeth with the words of the *Covenant*, first made with man, *In the day thou eatest thereof, thou shalt surely die.* And we know, that *blood* in the old Testament did signifie the *life* or *soul* of Creatures, as a visible sign thereof, because the Life or Soul it self is invisible: So we read, *Deut.* 12. 23. *The blood is the life*; and so St. *Austin* expounds those words, both there, and *Levit.* 17. 14. [a] *Anima Sanguis*; viz. *in signo*——*Non quia hoc erat, sed quia significabat sicut dicitur Petra est Christus*: i. e. *The blood is the life*: Not as if blood were our soul; but because blood signifies the soul; just so as it is said, *That Rock was Christ*, 1 *Cor.* 10. 4. Even the Heathen Poet calleth blood the soul of Man;

[a] *Cont: Adimant: cap:* 12 *Cont: Advers: legis l:* 2: *c:* 6

[b] ——*Purpuream vomit ille animam*——

[b] *Virg: Æn:* 9

Verily, if the Sacramental Wine represented nothing else but blood, literally, and not the Soul of Christ, Romanists would be more excusable for with-holding the Cup from the People, upon their own excuse (which is indeed true) that *the body of Christ doth also include the blood.* But blood signifies more than so, which they either know not, or will not acknowledge, although the same doctrine was formerly taught by their own *Master of the Sentences*, even *Peter Lombard*, about the year 1150, in these words, [c] *Panis ad carnem refertur, vinum ad animam*——*ut anima, & carnis susceptio in Christo, & utriusque liberatio in illo significetur.* The Sacramental Bread belongeth to the Flesh, and the Wine to the Soul; that

[c] *Lomb: Sent.* 4 *dist.* 11

that hereby the assuming of a soul and body by Christ, and the deliverance of both in us might be signified. Thus he: which is also observed by Mr. *Perkins*.

Perk. Probl. p. 146

When Christ ordained the Mysterious *Eucharist*, he said of the *Bread*, *Take, eat, This is my body*; he did not say, *here is my body*, nor *hic est*, but *hoc est*; his meaning was, my body to you, is such a thing, as this bread is to be to you it will be united with you, and be one body with you: so must you with me be united in one body; that so, by this union, my obedience, both *Active* and *Passive*, may become your obedience. Hereupon St. *Paul* saith, *The Bread which we break, is it not the Communion of the body of Christ? Communion* (we know) is all one with *Co-unio*, or *unio-cum*; *i. e.* Communion signifies the mutual union or conjunction of Christ and his Members: so, not his Natural, but his Mystical body is here to be understood.

Mat. 26. 26

1 Cor. 10 16

In like manner, Christ himself said of the *Wine*; *This is my blood of the new Testament*; for the blood of the *old, typical, or ceremonial Testament*, was only the *life* or *soul* of sacrificial Beasts which were killed, and were but only a figure of Christ: But the blood of the *New Testament*, was the Life and Soul of Christ poured out for us.

Mat. 26. 28

1 Cor. 10 16

Just so the Apostle saith; *The Cup of blessing---is it not the communion of the blood of Christ?* that is, The Wine received into the mouth mysteriously signifieth, the communion or mutual union of Christ with us in one Soul: As Christ had said before, *Drink ye all of it*, that he might thereby shew, that all, who

have benefit by Christ, must needs communicate, or be united with Christ, as well in soul as in body.

For the Passion of Christ is not to be looked on, as the passion of one private or single person, for he was an *universal man*, in whom all Men were comprehended; so that in his Passion, Death, and Resurrection, the Death, Burial, and Resurrection of all his Members is included, as the Apostle saith, [a] *If ye be dead with Christ*--- And, [b] *--buried with him*--- And, [c] *If ye be risen with Christ*: by this Union, that saying of the Prophet (before mentioned) is performed, [d] *Every one shall die for his own iniquity*; because all Men, with Christ also, were one in *Adam*, as *Austin* saith against the *Pelagians*, [e] *In ejus natura, nostra vita fuit---omnes, ille unus fuerunt*; that is, Our nature was planted in *Adam*, so that all we were that one Man; for there is no man in the World, whose nature was not assumed by Christ, whereof this reason is rendred by *Prosper* in his Poem, though in a faulty verse, in my Edition, thus,

[a] Rom. 6. 8
[b] Col. 2. 12
[c] Col. 3. 1
[d] Ier. 31. 30
[e] Lib. 3. c. 7. Tom. 8
[f] *Prosp. de Providentia. fo. 216*

——ut semine ab ipso
Idem homo in Christi corpus nascendo venire.

This is that weighty reason, why *Eve*, the Mother of us all must needs be taken out of that one Lump of the first Man: That she, and all her posterity (having been therein united with Christ, both in body and soul) might by that Union be capable of Redemption by the same Christ; of which Redemption none

can be partakers, but the Sons or Progeny of *Adam*.

This was the method of our merciful Creator, in producing the Redeemer in this manner, that so the benefit of his Incarnation might be tendered to all. Which Doctrine (being admitted for truth) is well worthy the serious consideration of our *Contra-Remonstrants*, to shew cause, why we should not acknowledge the benefit of his Death, as well as of his Birth, to be offered universally to mankind: seeing, that both his flesh and his soul, and his whole humane nature, were with ours assumed, and propagated from the first Man; and also (as *Athanasius* most truly affirmeth) [a] *In the work of Redemption his body was given for our bodies, and his soul for our souls, and his whole man for our whole man.*

[a] De Incarnat. Christi p. 552.

Many of the Fathers, and those of the most who are most eminent for learning, were much taken with a common fame, and also perswaded thereunto as a truth, by a Tradition of the Jews, That *Christ was crucified in the very place, where Adam was buried*; as we find in *Tertullian, Cyprian, Origen, Athanasius*, both the *Basils*, in *Epiphanius, Jerome*, and *Austin*. And that, because *Adam*'s crany, or scull was there found, therefore that place was named *Golgotha* or *Calvaria*, which is noted by all the four Evangelists, and called, Τοῦ κρανίου τόπος; Just as other Writers report of the *Roman Capitol*, that at the foundation thereof the head or scull of a Man was found, and because the name of that Man (when he lived) was *Tolus* (as [a] *Arnobius* saith) there-

Tert. Paem. n. 11. Cyp. n. 97. Orig. n. 43. Athan. n. 25. Basil. Mag. n. 23. Basil. Seleuc. n. 14. Hier. n. 4. Aug. To. 10 n. 55. Epip. Har. 49.

[a] Arnob. Cont. Gent. lib. 6.

they named that building *Capi-tolium*. The Fathers took such special notice of this tradition of *Golgotha*; because they conceived, that it was to signifie the benefit of Christs death to be extended to the whole *Adam*, that is, both to his own person, & also to all his posterity. The words of St. *Jerome*, in an Epistle to *Marcella*, are these, [b] *Calvaria appellata est, quia ibi Calvaria Adami condita est, ut sanguis Christi stillans de cruce, peccata ejus diluaret.* For, as Christ is the head of the whole body, or corporation, *Mystical*; so is *Adam* the fountain and head of the whole corporation *Natural*, of Mankind.

[b] *Hier. Epist.* 17.

There was lately a book printed and published, wherein the Writer laboureth to prove, that *there were men before Adam*. If the Author so believed, he was very ignorant in Christian Doctrine; and if not, then it may be thought he wrote it purposely to deride Christianity, as a *Pagan, Turk, or Jew would do*; for such another thing did the *Jews* invent, and report as a Tradition, that, *For the first Man God created two Wives or Women*: And hence it was, that the Jews forged many vain *Genealogies*, which are the same that St. *Paul* forbids, as fabulous and endless, 1 *Tim.* 1. 4. as St. *Austin* thought. This phansie doth disturb the Doctrine of *Redemption* by Christ, who was necessarily to proceed from one Man, and through that one Woman of whom it is said, *The Seed of her shall bruise thy head*: Therefore for our comfort, and for confirmation of our faith, and for the manifestation of the just proceedings of God in the way and manner thereof, he hath in the holy Scripture

[c] *Cont. Adverſ. legis l.* 2. *c.* 1. *Tom.* 6.

named the Man and the Woman, from whom all Mankind, together with Christ, were propagated.

CHAP. XIV.

Of Adam's *Solitude, and something of Monastick life, and the reasons thereof. That the Womans help consisted not in society, nor child-bearing (simply considered); but only in respect of the Generation of Christ. Of Child-bearing, that it is not salvifical, without Faith in Christ. Of good and evil occasioned by the Woman. Why she was named* Vita, *or life. Why God suffered the Woman to occasion the fall of Man.*

4. MY fourth Reason, why I have said, that this *Rest* of God consisteth in the consideration of Christ, is grounded upon these words of the Godhead; *It is not good that Man should be alone, I will make him an help meet for him.* Gen. 2. 18

The *Heathens* accounted Solitude a great infelicity, although they abounded in all other provisions; One saith, a *Si Deus non Solitudine collocaret*--- And --*Si quis in cælum ascendisset; insuave foret, nisi aliquem cui narraret haberet*--- *i. e.* If God should pla- a *Tul. de Amic.*

place a man in a desart, or if a man were in heaven, alone, it would seem unpleasant, if he wanted a companion to discourse with. He thought also, that [b] *God himself could not be happy if he were alone.* Solitariness doth, indeed, incline some to carelesness, and, *nemo vidit*, is an incouragement to vices. The great Philopher said of a solitarie man [c] ἢ Θεὸς ἢ θηρίον. He had need be exceeding good, and like unto God, or else he will be as bad as a beast; The Poet saith. [d]

[b] *Id. inter frag.*

[c] *Arist. Pol. lib. 1. c. 2.*

[d] *Ovid de Remed.*

— — *Loca sola nocent, loca sola caveto;*
Semper habe Pyladen aliquem, qui curet Orestem.

The man is now placed in his pleasant Paradise, yet even there it is said, *It is not good to be alone.*

But the Church, doth not absolutely condemn solitude: It hath bin accounted a great help to piety in two respects, 1. as being a refuge from the scandals of sin, and aversions from God; The Ancient *Eremitical*, and *Monastick* Christians, were so called, because they retired on purpose, to apply their service to God only, Μόνῳ θεῷ as [a] *Nazianzen* saith, and therefore such were called [b] *servi Dei*, as being the principal servants of God. 2. The desart was a refuge, and a preservation of holy persons in the time of persecution, which, as [c] *Sozomen* thought, was the cheif cause of Eremitical retirement. *Elias fled into the wilderness* from the fury of *Jezabel*; So the Church in the Apocalyps is described, *flying into the wilderness from the Dragon*;

[a] *Naz. in Poen.*

[b] *Salvian. de gub. lib. 8.*

[c] *Soz. lib. 1. c. 13.*

1 Reg. 19. Rev. 12. 14.

gon; *John Baptist* was sent into the wilderness by his father, to escape *Herods massacre*, as *Basil* of Seleucia thought[d], where it seems he continued until the time of his ministry, for which cause, and also for asserting the virginity of the Virgin-mother, his holy father *Zacharias the son of Barachias* was slain, as many of the Fathers affirm. *These two* are by St. *Jerome* accounted the precedents of Eremitical solitude, practised by many holy men such as *Antonius*, and *Paulus*, who continued many years so, and *Didymus*, who continued 90. years without any society of men, as [e] *Socrates* writeth. The piety of such Eremites as these, caused the desart to be thought the cheif school of vertue. St. *Jerome* said, that he retired into the desart, *That thereby he might escape hell.* An holy woman in [g] *Chrysostome* desired that her *son might be brought up in a solitary life, that thereby he might obtain heaven*; This kind of life was accounted a continual repentance by St. *Jerome*; and other Ancient writer's called such Livers: θεραπευτὰς, as curing the diseases, of the soul. And Ἀσκητὰς, as exercising vertues, and striving against vices. And ἱκέτας, as perpetual supplicants to God. And Φιλοσόφους, as being ever in contemplation of divine wisdome. Thus *Adam* might have continued solitary as well as any of these, if some other inconvenience had not bin foreseen, (besides want of company); for prevention whereof the mercifull Godhead said, *It is not good that man should be alone.*

[d] *Basil. Seleu. in Epist. can. n. 17.*
Mat. 23. 35.
[e] *Soc lib. 4. c. 18.*
[f] *Hier. Epist. 22.*
[g] *Chrys. cont. vituperatores. l. 3. To. 4.*

These words, (as all the words of God,) are *weighty in truth and in mystery*; In these, the mystery

mystery of the *Messiah* is implyed. God had said before of all the creatures, man and all, that they were *very good*. But now He saith, *It is not good &c.* *Divines* say, *In sinu Dei non est contradictio*] God doth neither harbour, nor utter contradictions; The woman was in the man Originally, when God pronounced the creatures *very good*; but she was not yet seperated, and formed out of the man; she was intended by God, and, by her, the Saviour; but she was not yet extended, or exhibited. The man was indeed *very good* even in his own very creation, being but newly come out of the Creator's hand; but yet, if man had so continued singly, and alone, without the woman, it had bin finally ill for him, by his own fault (the fall being foreseen); for he must have perished thereby, being remedilesse.

Neither may we think that this Solitude of the man, was much bettered by the society of the woman (considered meerly, & singly of her self) without any further intendment; the man had not yet need of her in respect of any corporal, or worldly necessity, for as yet, concupiscence was not entred into him; and moreover, he had society, and conversation with God, and so might have had with holy Angels.

If nothing, but only society had bin intended, God would have produced more creatures like unto the man, as he did Angels, without any distinction of *Sexe*; and so the world below, might have bin like the *Angelical* world above, or as the people of Rome are said to have bin at first, [a] *Populus virorum*] *a people of men, without any women.* If it be demanded, how mankind should have continued, if no supply

[a] Florus l. 1. c. 1.

supply had bin by generation, if no woman had bin; or if all men would have resolved on continencie? St. *Austin*, answereth that this question is b *Querela vanorum i.e. but a vain querie.* For God could have made *Immortal bodies* of men, as wel as *Immortal souls*, and men might have continued, as *Immortal Angels* do.

b *Aug. de Bono vidu-it. b.* 23. To. 4.

Besides, If the help here intended, had bin only for propagation of children, and for *replenishing the earth*, without any further, or greater consideration; this might have bin done by creating several men, and women, at first; and these, of several parcels of earth, or other materials, nor should the woman have needed to be made of a peece of the man; another lump of clay would have served, for so the earth might have bin replenished. St *Jerom* upon those words *Gen.* 1. 28. *Be fruitfull, and replenish the earth*] Thus writeth to the noble virgin Eustochium c *Crescat ille qui terram impleturus est, unum agmen in Cælo est*]. So the wise and merciful Godhead intended this help for man, not only to replenish the earth, but also to supply heaven; by producing the Saviour of the man, and woman, from both.

c *Hier. Epist.* 22. *cap.* 8.

The *Loneliness* here meant, is in another respect, far more grievious than the want of such companions, as either women, or men, or Angels could be; and the help intended, is better than the society of any of these; and better yet than an *External communication*, or society with the most holy Godhead; For we find that not only wicked men, as *Cain Gen.* 4. 9. and *Baalam* the conjurer, *Num.* 22. 12. had enjoy-

nal conference, and communication with God, but even Satan also, as we read, *Job.* 1. 6. And in the Gospel, when Satan not only conversed, and talked with God the Son, but also took him up, and carried him to *the top of an high mountain*, and to the *Pinacle of the Temple*; Therefore without another kind of society, and communion with God, neither *Adam*, nor we his posterity can find any *help meet for us*, though with the *Prophet* we seek one, in the *streets of Jerusalem*, or with the *Philosopher*, in the populous Citiy of *Athens*. For only the Son of God, (which is hereinti mated to be derived from the man, and through the woman,) is that *help meet for man*; without whom, (in any other condition), it would not *be good for man to be*.

Lu. 4.

Jer. 5. 1. Lanct. in Diog.

For, without this *help*, man had continued *alone*, although he had not wanted other company, because he had bin nothing but *meer man*, if God had not vouchsafed to be come Emmanuel, or God-with-Man; The Jewish Doctors have observed, that in the appellation of *man, and woman*, (*Ish, and Isha*,) *Gen*, 2. 23. the name of God (*Jah*) is inserted; and this was to intimate, that God was to be incarnate, and so united with our humane nature personally; and this was the society principally meant to quit man from miserable solitariness such as the Apostle mentions. That they might not be *without Christ having no hope, and without God in the world*; But might be of *The society of Jesus*, (rightly understood.) Without this society, the sentence of *Solomon* would be verified on the man, *Wo to him that is alone, when he*

Eph. 2. 12.

Eccl. 4 10.

he falleth, he hath not anot her to help him up.

Christ the Redeemer was already in the loins of the man, but not yet in the womb of the woman, nor could he be actually produced, without the woman, of the incarnation of the Son of God. It is truly said by St. *Austin* [a] That it is *Conjunctio nuptialis, Thalamus est uterus Virginis*] *i.e. A matrimonial union, and the mariage-chamber was the Virgin's womb.* This mariage was now contracted in Paradise, and consummate, when the word was actually made flesh; But the Bride is not yet brought home to the bridgroom's house; This is that *great mystery* which the Apostle mentions, Eph.5.31. *They two shalbe one flesh--but I speak of Christ, & the Church*].

[a] in Psal. 44.

This is that *help meet for man*, which the merciful Godhead intended; without which man had continued wofully alone, without God, without a Saviour; though he had an *Eve* with him, yet both had bin miserably solitary, and as one saith [b] *solus cum sola*; neither could they have bin such an help to each other, as was meet for both: They had (indeed) at the creation a *life natural* given them; but (without this Divine help) *Eve* could not have procured that spiritual, heavenly, and most happy *life*, which yet was to be effected through her fertility, and not otherwise, as one saith of a companion,

[b] Terent. n Eun.

[c] *Matt.* 12. 47. ex *Ovid.* l 3.

[c] *Nec tecum possum vivere, nec sine te.*

This mysterious truth, surely, was known by *Adam*, who was a Prophet, (and is so accounted both by [d] *Origen*, and *Austin*,) as may also appear by his prophetical words before the fall, *Gen.*2.23. but especially by his so naming

[d] *Orig in cant. hom.* 3. *Aug: de Gen: l.9.c.* 19.

ning the woman after the Fall, whom he called *vitam*, that is, *life*, *Gen.* 3. 20. as both [c] St. *Jerome*, and St. *Ambrose* read that place, and the word *Eve*, or *Cavah*, signifieth life; where- by he declared both his expectation, and faith in the *Messiah*, to proceed from the woman; even that *Messiah* who calls himself, *The way the truth, and the life*] for thereby, only, could she be *an help meet for man* now fallen, and in this respect only was she called *life*, because from her, Christ was to come; so that she was, indeed, the first θεοτόκος, or parent of God, as the blessed *virgin* is often called by the Fathers, and θεομήτωρ, or mother of God. *viz.* of God-incarnate; otherwise she was not *an help meet for man*, but rather quite contrary; Nor could her *child-bearing* have saved her self, or others; except Christ the Saviour had bin in her progeny: nor yet, could her bearing of Christ originally in her womb have helped her, except she had also conceived him in her heart by faith as St. *Austin* very truly affirmeth of the blessed Virgin *Mary*, (who was neerer akin to Christ, than *Eve* was) [f] *Nihil Mariæ profuisset materna propinquitas, nisi feliciùs Christum corde, quàm carne gestasset &c.* Neither *Eve*, nor *Mary*, could have bin saved by propagating, or bearing Christ in the womb, if they had not conceived him in their hearts.

[c] Hier. in Gen. Ambr. de Paradiso 14. Joh. 14. 6.

[f] Aug. de vir. c. 3. To. 6.

If we lay aside this consideration of *Eve*, & consider her only as a woman she will appear rather an impediment than an *help* to man, for she occasioned the fall of the man by conversing with Satan: in wch respect, *Tertullian* saith of her *Femina, est janua Diaboli*] The first inlet of Satan,

[a] Tert. de habit Mulieb.

was

was the woman, as *Chryſoſtome*, cals *Job's* wife [b] *The Inſtrument of Satan*: and [c] *Origen* cals her [c] *muſcipulam. i.e.* The trap of Satan, And ſaith moreover, that *Satan deſtroying the goods and children of Job, yet touched not his wife, but left her on purpoſe to ſupplant the holy man.*

[b] *Chryſ. n. 56.*
[c] *Orig. n. 17.*

But God looked otherwiſe on *Eve* when he called her *an help*; and conſidered her ſo, as the Fathers ſpeak of the bleſſed Virgin-mother, whom they call [a] *Templum Dei*. And [b] *Fenestram Cœli* And [c] *Scalam Cœli* And [d] *Portam Cœli. i.e. A Temple of God; The window of heaven; The ladder and gate of heaven*: for all theſe was *Eve* in reſpect of her fruitfulneſs, and the propagation of Chriſt from her.

[a] *Ambr. de Spirit. lib. 3. c. 12.*
[b] *Fulg. ſerm. 3.*
[c] *id. ibid*
[d] *Euſeb. Emiſ. Homil. in Vigil. Nativ.*

For in other childbearing ſhe was unhappy, as firſt in *Cain*, then in the holy, but unfortunate *Abel*; ſome of her poſterity are called, *a generation of vipers*, and alſo ſaid to be *of their Father the Devil*, and one of them is called a *Devil*. The conſideration of ſuch miſcarriages, hath made ſome parents wiſh themſelves childleſs. The great Emperor *Auguſtus* wiſhed that *he had died without wife and child*, a his iſſue proved ſo ill. *Capitolinus* ſaith of the good Emperor *Antoninus* the *Philoſopher*, [b] *Felix fuiſſet, ſi filium non reliquiſſet i.e.* he had bin happy, if he had not left a Son: (he meant, wicked and bloody *Commodus*.) Dead *Tantalus*, in the fable, is brought in, deſiring rather to return to hell, whence he came, than to ſee, and promote the wickedneſs, and calamities of his poſteritie [c]. In which reſpect *Eve* might rather have deſired barrenneſs, as Chriſt alſo ſaid for ſuch reaſons, *Bleſſed are the barren-*

Joh. 6. 70.

[a] *Suet. in Aug. c. 65.*
[b] *Capit. in M. Ant. c. 8.*

[c] *Sen. in Thyeſte.*
Lu. 23. 29.

So

So the help which *Adam* had by his wife, was not in regard of her *society*, nor in her *childbearing*, (generally considered) neither was she named *Life*, onely for that she was to be the mother of all other men and women to come; nor for any amorous or lascivious apprehension (as wantons since used to their minions, Ζωὴ καὶ ψυχή. And, [b] *Anime mi, mi Phædria*) But it was surely in a far greater consideration: and in prophecy, and faith, of the *Messiah* to come by her, and of redemption, and immortall life, (which would be onely through him) that he named the woman, *Vita* or *Life*. This certainly was the reason, that God called the Woman, *An help, and meet for man*, and for nothing else, but onely the preconsideration of the Saviour to descend from her; for so the holy Psalmist hath taught us, *Our help standeth in the name of the Lord, which hath made heaven and earth.* For without this help, he saith in another place, *O be thou our help in trouble, for vain is the help of man:* and *more vain* is the help of *Woman*.

[a] *Juv. Sat.* 6.

[b] *Ter. in Eun.*

Psal. 124. 7.

Finally, for this cause, it may reasonably be thought, that the wisdom and providence of the Godhead permitted the fall of man to be occasioned by the woman, that so, the man might be induced, and necessitated, to seek for *Life* and *Help* otherwise; and not in the *Person*, but in the blessed *Seed* and posterity of the woman. To which purpose, St. *Ambrose* thus writeth; [a] *Etsi mulier prior peccaverat, tamen Redemptionem sibi paritura erat, salva erit per generationem filiorum, inter eos, generavit & Christum.* (i.e.) *Although the woman first sinned, yet Redemption*

[a] *Ambros. de Patad. cap. 10.*

was to come by her; therefore she shall be saved in child-bearing, because amongst her children, Christ was one.

By this time, I trust it appeareth to the Reader, that the grand, and onely reason, of the expression of *the Rest of God* at that time, was the providentiall, and mercifull consideration of Christ, the Seed of the Woman; and Saviour of her, and of the man, and of their posterity.

CHAP. XV.

An Answer to the Question, How God can be said to Rest? That the Rest of God is in Christ; and why? That the Tabernacle and Temple are called God's Resting-place, onely as they were figures of Christ. That the Ark is called God's strength, in the same respect. That God's Rest in Sion is also meant of Christ. That the Union of God and man in Christ, was ordained onely for man's Salvation, and everlasting Rest. That man's Rest is called God's Rest. Certain Conclusions concerning this Rest of God.

WE are now come to the last, but the greatest difficulty of this Sabbatical Doctrine, touching the Rest of God, and I give some Answer to those two Queries

men

entioned before in the 10th Chapter:

First, *How God can be ſaid to Reſt, who never laboured, or was at unreſt?* 1.

Secondly, *Why his Reſt is fixed, firſt, on the ſeventh day of the world*, and not mentioned before, or declared to have been from Eternity; (as certainly it was) ſeeing this Reſt was onely in conſideration of the Meſſiah, now ſecretly laid and couched in our firſt Parents? 2.

We may not think, that this expreſſion of the Reſt, Contentment, or Complacency of God, was occaſioned onely by the newneſſe of that work; as man pleaſeth himſelf in new apparell, new faſhions, or new buildings. This could not be the cauſe of God's Reſt, unto whom, all his intentions and works were known from Eternity, and were all preſent to his Divine Providence, with whom there is no *futurity*; becauſe, whatſoever is future in reſpect of our human apprehenſion, is *ideally* preſent to God. In which reſpect, the words of *Salomon* may be rightly underſtood, *There is no new thing under the Sun*,] for nothing is new to the Godhead. And, the Apoſtles have declared, that this very myſtery, in which (as I have ſhewed) the Reſt of God conſiſteth, is *The eternall purpoſe which he purpoſed in Chriſt Jeſus our Lord.*] And, That *our Redemption --- with the pretious blood of Chriſt --- fore-ordained before the foundation of the world.*] And moreover, That *God hath alſo choſen us in him before the foundation of the world.*] This being undeniable, we may conſider, that this Reſt of God is confined or limited to this one time, and not mentioned before,

Eccleſ. 1. 9

Eph. 3. 11
1 Pet. 1. 18, 19, 20

Epheſ. 1, 4.

beſore, although it had been from everlasting.

1 *Querie* answered.

To the *first* of those *Queries*, our Answer is, That the onely Rest, or Sabbath of God, is the *Messiah*; because, in the *Obedience* of Christ, both *active* and *passive*, the Godhead doth rest satisfied, contented, and well-pleased; not onely with the proper and individuall person of Christ, but also (for, and in him) with all the holy Members of his Body mysticall, being by faith united, and One with him.

For therefore doth God rest in him, because by him, the whole Law was to be (and now actually is) performed; so that all the duties, debts, and penalties, which, in justice, are requirable of his servants, are fully paid by Christ, and thereby the just Godhead is satisfied to the *uttermost farthing*. So that the Rest of God is in no wise to be ascribed to him in respect of any cessation from the work of Creation, but onely in consideration of the acquiescence of God, in Christ's satisfaction, and thereby man's acquiescence, or acquittance from the wrath of God.

That the Rest of the Godhead consists in Christ onely, may appear by many passages in the Old Testament, something obscurely, and in the New more clearly; for so we read in *King Solomon's Prayer*, *Arise, Lord God, into thy Resting-place, thou, and the Ark of thy strength.*] This he said of the Temple at *Jerusalem*. The like was said before by his father *David*, of the Tabernacle: *Arise, O Lord, into thy Rest, thou and the Ark of thy strength.*] And the like was said before both, by *Moses*, *Numb.* 10. 35.

2 Chron. 6. 41.

Psal. 132, 8

Numb. 10. 35.

it came to passe when the Ark set forward, Moses said, Rise up, Lord, and let them that hate thee flee before thee.] *Observe here, *good Reader*, that *Moses* calls the Ark, *Lord*; and, that *David* and *Solomon* call the Tabernacle and Temple, *God's Rest*, and *Resting-place*. These speeches must needs point at, and signify Christ, for therefore onely did *Moses* give the title of *Lord* to the Ark, because it was the type and signall of his presence with his people. And therefore onely did *David* and *Solomon* call the Tabernacle and Temple, *God's Rest*, becausе they were the figures and types of Christ's Body, wherein the Godhead was at rest; but the very substantiall Body of Christ, was the reall and true Temple of God indeed; so Christ said, *Destroy this Temple---- but he spake of the Temple of his Body.*]

*God is gon up with a shout,] Psal. 47. 5. was laid of the Tabernacle and Ark, Lyranus in loc.

Joh. 2. 19. 21.

That the Ark was the figure or representative of Christ's Body, we are taught by St. *Jerom*, upon those words, *Thou and the Ark of thy strength.*] [a] *Tu, & corpus assumptum, divinitas tegebatur.*] So doth St. *Austin* expound those words, [b] *Corpus Christi, quod de Maria natum est.*] (i. e.) *The Ark signified that body which God the Son assumed of the Virgin Mary, in which his Godhead was covered.*

[a] Hier. in Psal. 132.
[b] Aug. in loc.

But the Resting place of God cannot be meant principally, or ultimately, of the typicall *Temple*, for that is destroyed long ago: nor of the *Ark*, for that is also lost; nor the Godhead now hid in a *Chest*. The true resting-place of the Godhead, is onely the *Human Nature* of Christ, in which it resteth, and abideth for ever, so as not to be separated

from it all. Of this residence of the Godhead, Joh. 1. 33. *John Baptist* thus spake, *I knew him not; but he that sent me---- the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he, &c.*] For Christ is he on whom the Divine Spirit or Godhead, not onely descended, but resteth and remaineth for ever.

The holy Psalmist, in the place before mentioned, saith, Psal. 132. 13, 14. *For the Lord hath chosen Sion, he hath desired it for his habitation. This is my rest for ever, here will I dwell.*] What was *Sion* literally? but an Hill or Rock; and how doth God dwell there? Verily, no otherwise than in any other common part of the world. Nor can it truly be said to be his *Rest for ever*, (if literally understood) because we are sure *Sion* is long since forsaken, as was prophesyed by *Isaiah*, *Jeremy*, and *Micah*; and that this Jer. 26. 18 *Sion should be plowed as a field.*] Which prophecy, [a] *Eusebius* saith, he *saw performed with his own eyes.*] Which dereliction is thought to have been intimated by that strange voice which was heard in the Temple, a little before the finall destruction thereof, [b] *Let us depart hence*;] of which, speciall notice was taken by many Writers, as *Josephus*, *Hegesippus*, *Eusebius*, and *Jerom*.

[a] Euseb. de Demon. lib. 6. cap. 13.

[b] Joseph. n. 24. Hegesip. n. 34 Euseb Hist lib. 3. cap. 5. Hieron. n. 4

But, in *Sion* was the house of *David*, and the Tabernacle, and the Ark; and the Temple also stood on a part of that great hill of *Sion*, all being figures of Christ; for this reason only it was said of *Sion*, *This is my rest for ever*, because the everlasting Rest of the Godhead Mat. 1. 1. was to be in the family, posterity, or Son of *David*] and in him, who was represented typi-

typified, or prefigured by the *Tabernacle*, *Temple*, and *Ark*; and that is, onely in the Lord Jesus Christ. And so *Arnobius* expounds that Prophecie, c *Requies Dei in Jesu videns est; & specialis, in quo est arca.*] *This Rest of God is meant evidently of Jesus, in whom especially was the Ark of God.*] c Arnob. in Psal. 131.

That which the great Prophet *Isaiah* saith of the progeny of *Jesse*, may put us out of doubt, that *Jesus* onely is the *Sabbath* or *Rest* of the Godhead, *Is.* 11. 1. *There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: : and the Spirit of the Lord shall rest upon him.*] For, from *Jesse* came *David*, from *David* came *Christ*, and upon Christ doth the Divine Spirit or Godhead for ever rest. And this *Rest* of the Godhead is the very same thing, which was signified by that heavenly voice of God the Father, uttered (more then once) in the Gospell, *This is my beloved Son in whom I am well pleased*;] which *Beza* most pertinently, and for weighty reasons, renders, *In quo requiesco*,] (i. e.) *In whom the Godhead doth requiesce*, or, *is at rest.* For if God were not well pleased, and satisfied, and at rest with mankind by Christ, the expostulation of the Psalmist might, with trembling, be taken up by us all, *Wherefore hast thou made all men for nought?* Mat. 3. 17. 17. 5. Beza in Math. 3. 17. Ps. 89. 46.

If it be here said, that this Rest of the Godhead in Christ, may possibly signifie the continuall and sempiternall mansion, conjunction, and union of God and man in Christ: that by these two ingredients of *Godhead* and *Manhood*, thus joyned, one Hypostatical

or Personall union is made, whereby God and Man are become one Person, and shall so rest inseparably for ever.

To this we answer and affirm, that all the said allegation is true, and that Christ may rightly be called the *Rest* of God, in consideration of the everlasting union of the Godhead with the human nature of Christ. But withall we say, that there is more to be considered in this *Rest*, than onely a meer union of God with man. For we must further enquire, Why it pleased the Almighty Godhead to condescend to this abasement, and *Exinanition*, so as to be personally united with a creature, and to be in the *form of a servant*, whereby the mighty God, in the person of the Son, became mortall, and subject to all the infirmities of mankind, (except sin) and even death also.

By the serious meditation hereof, we shall find, that the finall cause, or motive of this union of the Godhead with our human nature, was not intended, or effected, for any rest, contentment, or complacency of the Godhead for it self, because God, in respect onely of himself, did not stand in need of any such Rest, for he had from eternity all possible blessednesse, rest, and ineffable happinesse, and so would have had everlastingly, although neither Man, nor Angel, nor the World had been created; or, although God the Son, or Word, had never been incarnate. Therefore it must needs be granted, that the Incarnation was designed by God, for the rest and benefit (not of God, but) of mankind; as we are excellently taught by * *Athanasius*, that *God the Son had never*

* Athan. ser 3 cont. Arian.

never been ordained to become Emmanuel, *or Incarnate, if Mans neceſſity* (for Redemption) *had not wanted, and neceſſarily required it.* Thus he.

It being thus evident, that this Reſt of God is not called a Reſt in reſpect of himſelf, but only in reſpect of that Reſt, which by his goodneſſe and mercy he hath ordained for his poor Creatures. It muſt needs follow, that God calleth that his Reſt, which is indeed (not only principally, but) ſolely, the Reſt of Mankind. For our Lord Jeſus, the *Emmanuel*, is therefore the Reſt or Sabbath of the Godhead, becauſe he is the Reſt or Sabbath of us Men, in whom and through whom only, our (otherwiſe languiſhing and fainting) ſouls may find conſolation, reſt, and refreſhment; he is the only ſolid hope, and Sabbath, upon whom we can depend, and reſt, and expect, and hope for an eternall Reſt, for in and by him only, the offended Godhead is reconcileable, ſo as to be at peace and Atonement with Man, and to reſt ſatisfied, or well pleaſed, as the Angels ſang at his Nativity, *Glory be to God—— and on Earth peace, Good will towards Men*; Or, (as *Beza* more truly reads it) *To Men of good will* (εὐδοκίας) that is, To Men deſigned by Gods free Grace and good pleaſure. *Beza in Luk.* 2.

From theſe premiſes I infer the 4 concluſions following, which I offer to the conſideration of the Chriſtian Reader: and do here ſet them down, that in this Doctrine of the Sabbath I may be rightly and plainly underſtood.

Firſt,

First, That Christ is that only Sabbath, or Rest, both of God and Man, which is mentioned and meant in the *fourth Commandement*; and also in *Gen.* 2. 2.

Secondly, That Christ is therefore called the Rest of God, because God hath in mercy ordained him to be the Rest for Mankind.

Thirdly. That God cannot otherwise be said to Rest in Christ (for our good) but only because all faithful and holy Men do set up their Rest in Christ.

Fourthly, That the Rest of God (here meant) consisteth only in the Rest of Man; and that God calleth that his Rest, which indeed is primarily and properly Mans Rest.

The Rest of God cannot be meant of any new rest, in respect of himself only, because it is impossible that any increase or access can be added to infiniteness, such as is the blessed, eternal, and unspeakable Rest of the Godhead: Therefore there must needs be some other external respect, in which God is said to rest otherwise, than before, and that surely is the Rest which he hath procured for Man, which God calleth his own Rest.

The holy Scriptures do very often ascribe the passions or affections of Men unto God; as when God is said to *repent*, to be *angry*, to be *greived*, and *vexed*, and *displeased*; although we are sure that no such changes can consist with the immutable Godhead; for the same Scripture that saith, in one place, *It repented the Lord*: In another place saith, *The strength of Israel will not lie, nor repent*. Therefore such

Gen. 6. 6. 1 Sam. 15. 29

such speeches are but *Anthropo-pathetical*, or *after the manner of Men*: as a Man puls down an house which himself built, because he is angry or displeased with it; so God in justice destroyes some Creatures which himself made: yet God is not angry, but because he doth such a thing as Man in Anger doth, therefore he is said to be angry. Just so, the Rest which is only in Man, is here for the like reason called Gods Rest. As when a provident Father hath setled a good and firm estate upon his Children, he will say, that now he is at rest and quiet, although he neither intermit his work, nor personally enjoy that estate, yet calleth his Childrens good his own; even as God doth here call the rest of his Creatures his own Rest. Of which more in the next Chapter.

CHAP.

CHAP. XVI.

That the Rest of Man is called Gods Rest, shewed by other like passages in Scripture. That Christ is called the Rest of God only, because he is the Rest of Mankind. An answer to the second Query above mentioned, shewing, Why God is said to Rest on the first Seventh day only, and not before. The Conclusion, and St. Austin's *Judgment in this Doctrine of Gods Rest.*

THere are many passages in Scripture concerning God, which can in no wise be verified, except we acknowledge this Doctrine, That the properties of Man are there transferred and assumed by God, and called his actions, passions, or dispositions, as may thus appear.

Gen. 22. 12. It is said by God, in the person of his Angel. *Now I know that thou fearest God——seeing thou hast not with-held thy Son--- from me.* This God did know before; but because by this grand trial, God made both *Abraham* and others know it, therefore it is said, *Now I know.* [a] *Quia nos cognoscere facit*, saith the Expositor, *i.e.* God is said to know only, because he now made man to know. It is said of one *Sabinus* in *Seneca*, [b] *Putabat se scire, quod quisquam in domo suâ sciret*; so God accounteth the apprehension of his People to be his own knowledge.

[a] Aug. de Gen. l. 4 c. 9

[b] Sen. Ep. 27

Deut.

Deut. 13. 3. *The Lord your God proveth you, to know whether you love the Lord your God.* Not as if God did not know before and without trial; but becauſe hereby Man might perceive whether he doth really love God.

Gen. 18. 21. God ſaith of *Sodome*, *I will go down now, and ſee whether they have done altogether according to the cry of it——if not, I will know.* What need was there of this going down to ſee and know, when God knew what was before, and what would be after? But only, to convince the *Sodomites*, by making them ſee and know their own wickedneſs, in attempting that Sodomitical ſin.

In the like ſenſe alſo, even *Neſcience* or *Ignorance* is transferred on the Son of God, as *Mark* 13. 32. *But of that day knoweth no man, no not the Angels——neither the Son, but the Father only.* It were blaſphemy to ſay abſolutely, that God the Son did not know it, who is the ſame only God with the Father, and is alſo called by the great Prophet. *The mighty God*, and *The everlaſting Father*, (for every Perſon is the Father in reſpect of all Creatures, although only the firſt Perſon is the Father of the Son). But when it is ſaid, *Neither the Son*; the meaning is, as St. *Auſtin* and other Expoſitors with him, generally agree; [a] *Neſcire filii eſt, cum non prodit hominibus, quod inutiliter ſcirent.* —— And [b] *Quia diſcipulos neſcientes reliquit*: Becauſe Chriſt would not reveal the day of Judgment to his Diſciples, therefore he is ſaid not to know it. In this ſenſe only it is, that St. *Hilary*

Mat. 24 36

Iſai. 9. 6

[a] Lib. 83 quæſt. quæſt. 60

[b] De Gen. Cont. Manichæos l. 1. c. 22

lary saith, [c] *Habemus nescientem Deum*; our God professeth to some, *I know you not*. For otherwise we say with *Austin*, [d] *Domine quid ignorabas?* Lord, how is it possible, that the *Wisdome of God* should not know all things? so, that God the Son is said not to know that day, only, because Men do not know it.

[c] *Hil. de Trin. lib. 9.* Luke 13 27 Mat 7.23 [d] *Aug. Psal.* 10 1 Cor. 1. 24

Isai. 1. 24. God is represented by this Prophet, as being disturbed of his Rest, and Ease, and saying, *Ah, I will ease me of mine adversaries*. So the Psalmist speaketh, *Psalm* 2. 4. and 37. 13. *The Lord shall have them in derision——The Lord shall laugh at him.* So *Rom.* 8. 26. *The Spirit it self maketh intercession for us with groanings.* And *Ephes.* 4. 30. *Greive not the holy Spirit of God.* And 1 *Thes.* 5. 19. *Quench not the Spirit.* These sayings must needs be understood Ἀνθρωποπαθῶς, as relating only to Man; for God cannot (In himself) be *eased*: Nor can the holy Spirit make *intercession*, or be Mediator, nor *groan*, nor be *greived*, nor *quenched*; nor doth God *deride* or *laugh Men to scorn*: But because holy Men, in whom the Spirit of God dwelleth, are disturbed, and persecuted, and greived, and quenched, therefore Gods Spirit is said to be so; The *groanings* of the Spirit are the doleful Ejaculations of holy Men. The *easing* of God, is the removing of Adversaries, Oppressors, and Persecutors of his People. Gods *laughing*, is the exposing of proud Tyrants to the scorn and derision of them, over whom they have domineer'd; just as the *hunger, and thirst, and nakedness, and imprisonment, and persecution* of the Members of Christ,

Christ, are said to be of Christ himself, *Mat.* 25. *Acts* 9.

So the Rest or Sabbath of the Godhead must be meant only of that everlasting Sabbath, which God in Christ hath ordained for his Servants. The Psalmist saith, *The Lords delight is in them that fear him.* Now because no delights or pleasures can possibly be added, or new, to the unspeakable blessedness of God, therefore this *delight* must be understood of Men. That Mans delight in God, and his well-being in a course of godliness leading to the everlasting delights, and joyes of Heaven, is here called God's delight; just so as mans Rest is called the Rest of God. Psal. 147. 17

For we may not think, that the Rest of God is confined, limited, or circumscribed in the single person of Christ, for indeed Christ is not otherwise the Rest of God, but only in consideration of us Men, and in regard, that in Christ the Sabbath or Rest of Men is included; so that Christ cannot be the *Rest* of the Godhead, but as he is looked on, and considered as a Jesus, or Saviour of Mankind, and in this respect only it was said, *This is my beloved Son, in whom I am well pleased.* The Reader may observe, that it is not said, *With Whom*, as if the complacencie or acquiescence of God were only with the particular person of Christ, but it is said, *In Whom*, (ἐν ᾧ) To signifie, that *in, by, and through him*, God would be at peace, and well pleased with others, even with all the Members of the most holy Jesus.

And indeed the whole Oeconomy and design of the Godhead in preparing the *Messiah*,

was

was only in the behalf of Mankind; ſo the Prophet hath taught us, *Unto us a Child is born, and unto us a Son is given.* Here is both the Nativity and the Death of the *Meſſiah* given to us. Then he is called, *The Prince of Peace*: This ſignifies, that he was to be the maker of Peace, or Atonement, or Reconciliation of Man with God; He is called *Meſſiah*, or Chriſt, (that is) anointed, fitted, and prepared for the great Work of Mans Redemption: Then he is properly named *Jeſus*, and this, in order to the benefit of Man; for ſo the holy Angel ſaid, *Thou ſhalt call his name Jeſus, for he ſhall ſave his People from their ſins.* And that it may appear that this Perſon *Jeſus* is qualified and endowed with ſufficient power to effect that great and merciful purpoſe of the Godhead toward Mankind; the ſame Prophet cals him, *Wonderful, Counſeller, The Mighty God, The Everlaſting Father.* This, I truſt, is enough to ſhew the meaning of Gods Reſt.

Iſai. 9. 6

Mat. 1. 21

2. *Querie Anſwered.* Now to the ſecond Querie above mentioned, *viz. Why God is ſaid to Reſt on the Seventh day, preciſely, and not before.* Our Anſwer is

1. Becauſe on the Seventh day, and not before, the Creation of Mankind was completed: for on that day was the Woman taken and built out of the Man, and not before, as is above ſhewed.

2. God is not ſaid to Reſt, until he had actually begun the Work of Mans Reſt; which was not done, untill the Man and the Woman were both of them finiſhed: for then, and not before, was the Saviour of Mankind really and actually

actually laid as the foundation of Mans Rest; in which Rest or Sabbath of Man, the Rest or Sabbath of the Godhead consisteth, and in nothing else.

What God (in his Divine and Secret Counsel) had determined before all times to be done; that did he now on this Seventh day begin; which was *the building of his Church*; for now the first stone was laid; even Christ, who only is the *foundation*, and the *Rock*, and the chief *corner-stone* thereof; The *house built upon a Rock*, *Matth.* 7. 24. signifieth the Church; when *Peter* had said, *Thou art Christ, the Son of the living God*, Christ presently replied, *Upon this Rock will I build my Church.* The Apostle tels us, *Christ was the spiritual Rock.* And, *Other foundation can no man lay, then that is laid, which is Jesus Christ.*

Mat. 16 16

1 Cor. 10 4.

1 Cor. 3 11

Now this foundation of *Rest* must needs be made known unto the Man, for otherwise it could not be his *Rest*; and consequently it could not be the *Rest of God* until Man did so know it, that he might relie, and trust, and set up his Rest upon it; that is, upon Christ. Therefore the holy Scripture doth by divers intimations signifie, that this great Mystery was then revealed to *Adam*, for he was illuminated with prophetical Wisdom. He knew (as well as *Moses*) that he was made *in the image of God*, that is, in the same shape which God his Redeemer would one day assume (as before shewed). He knew, the Woman was taken and built out of him, on purpose to produce a Redeemer in that only way, which might fitly serve for that Work, when no other

way could; for upon the forming of her, he said, *This is bone of my bones, and flesh of my flesh.* This speech doth shew, that the Man was not ignorant in the great Mystery of the Union of Himself and the Woman; and their future progenie, with Christ also, in one lump; which union was contrived by the Godhead, only in order and necessitey to the Redemption of *Adam*, and his off-spring, and nothing else; And it is the same, which by the great Apostle is applied to the mysterious union of Christ and his Church. *They two shall be one flesh--- This is a great Mystery, but I speak concerning Christ and his Church.* Eph. 5. 31, 32

After the Fall of Man, it pleased the merciful Godhead to give a more open and evident notice, by an express promise, of this Rest, than was before; when it was said, *The Seed of the Woman shall bruise the Serpent's head*; for after this, the Man named the Woman *Vita*, i. e. Life, as is before shewed; whereby he declared his Faith, and expectation of a new and better life to come, by the fruitfulness of the Woman, than that Life which he forfeited by his fal; as may reasonably be thought.

All these intimations and overtures being but descriptions of the great Saviour to proceed from the Man and the Woman, in whom they might set up their Rest (as surely they did). And God having now actually begun that great Work of Redemption, and laid the foundation thereof in the Earth of our first Parents, and made it known unto them: Therefore he doth now, and not before, call this blessed Rest of Man, His own Rest.

For

For the Church of God, which consisteth of Christ and his Members, united not only in the nature of our first Parents, but also cemented by one and the same Spirit of God, abiding both in Christ the Head, and also in all holy Men, as inferiour Members under that Head: This Church, I say, is very often in Scripture represented as a building, even from the beginning of the World, and so continued in the Gospel. The Woman is said to *be builded of the Rib* (*ædificavit costam in mulierem*). *Rachel* and *Leah* are said *to build the house of Israel.* The natural Body of Christ is called a building by King *Solomon*, *Wisdome hath built her an house*: So is his mystical Body also; *Ye are Gods building.* And *Acts* 9. 31. *The Churches had rest* —— *and were edified.* The Word of God, and preaching, and brotherly exhortation, are resembled to buildings; *The Word is able to build you up.* St. *Paul* calleth preaching there, where Christ was named before, *building on another mans foundation*; and exhorteth the *Thessalonians*, to *edifie one another.*

Gen. 2. 22
Ruth. 4. 11
Prov. 9. 1
1 Cor. 3. 9
Act. 20. 32
Rom. 15. 20
1 Thes. 5. 11

The prime foundation of this building is Christ; upon Him the Prophets and Apostles are laid as Super-structures, or second Foundations: Of Christ the Prophet saith, *Behold I lay in Sion, for a foundation, a Stone, a tried Stone, a precious corner-Stone, a sure foundation.* And this is so applied to Christ, by St. *Peter*, who also calleth the Members of Christ, *Lively stones, built up a spiritual house.* And *Sion* is mentioned, because (as the same Prophet foretold) *Out of Sion shall*

Isa. 28. 16
1 Pet. 2. 5, 6
Isai. 2. 3

go forth the Law, and the Word of the Lord from Jerusalem; For so indeed, the Law Christ, and the preaching thereof, began ther as Christ appointed, Luke 24. 47. And Apostles and Prophets, and Christ; St. P
Eph. 2. 20 telleth the Ephesians, that they are built upon the foundation of the Apostles, and Prophets Jesus Christ himself being the cheif Corne stone.

It hath been an ancient Custome amon Men, to express a joy and delight, both at laying of the foundation, and also at the fing, and dedication of magnificent or ho Edifices. So did the Jews at the laying the foundation of the second Temple, prai
Ezra 3 10, 11 the Lord, with Trumpets, and Cymbals, Songs. So they did before at the Dedica
2 Chron. 5. 12, 13 of Solomon's Temple, The Levites arayed white linnen, singing, with Cymbals, Psalteri and Harps, and an hundred and twenty Pr sounding with Trumpets, and saying, For Mercy endureth for ever. This custome also continued by the Christians, in their E cænia, or Dedication of their holy Edifi as the Fathers and Church-Histories do o often report.

The most noble, and most holy Edifice the World, is the Church; Whereof himself is the Builder; The Materials o are, the Son of God, together with all his ly Members. Therefore when Christ (w is the first stone and foundation of Church) was first laid in the Earth, that our first Parents, just then it pleased the vine Founder to express a joy and com cencie therein, under the notion of Rest;

said, *God Rested:* And in another place, Gen. 31. 39. *He was refreshed.* And this is done only to signifie the Love and Goodness of God to Man, for whom he had now finally begun a certain Rest, Ease, and Refreshment, which the Godhead (for it self) needed not.

Then again, at the Nativity of Christ, when this building was raised for that gracious purpose of Mans Salvation, it pleased the Godhead to send a whole Quire of *Heavenly Spirites* to sing, *Glory to God on high.* And at the Dedication thereof, at his Baptism, God the Father, by a voice from Heaven, declared complacencie therein; so that the joy of Angels, and the Rest, complacencie, or acquiescence of the Godhead, consisted only in Christ; and in him, for none other reason or effect, but only because he brought *Peace on Earth to men of good-will.* This is enough, to the second Query. Mat. 3. 17

The Conclusion of the Moral Sabbath.

THe summe of this Doctrine concerning the Rest or Sabbath of God, consisteth in these two Propositions following:

1. *The Rest of God is only in consideration of Christ.*

2. *Christ is called the Rest of God, for none other reason, but only because the merciful Godhead intended by him to procure and effect the everlasting Sabbath and Rest of of Man.*

This Doctrine concerning the Sabbath, which I have here delivered, is not *New*, nor of mine own invention; I utterly disclaim all *novellism*, and that which is now adayes (but falsly) called *new light*, especially in so concerning and weighty matters of Religion; for I have shewed before, by many testimonies of the Fathers, that this Doctrine is the same which by them was taught and believed in the Ancient Church; and now again, for a close I will sub-joyn only the Testimony of St. *Austin*, who surely was the most profound Theologue of them all, who thus writeth upon those words, *Psal.* 132. 14. *This is my Rest for ever:* [a] *(Hæc) verba Dei sunt Requies mea, ibi requiesco; Fratres, Quantum vocat Deus, ut, quia nos requiescimus, se dicat requiescere: non enim ille aliquando turbatur, aut sic requiescit; sed ibi se dicit requiescere, quia nos in illo requiem habebimus:* i.e. *These words of God (This is my Rest for ever) are my Rest, therein do I rest. Brethren, so great is the Love of God to us, that, because we rest (in Christ), God saith that he resteth; for God is not at all disturbed, nor can so rest; yet he saith, that he resteth there, only because there (in Christ) we shall have our Rest.*

[a] *Aug. in Psal.* 131

Th

The same Father upon those words, *God Resteth*, saith, [b] *Significat Requiem nostram post bona opera*. And again, [c] *Significat se daturum nobis requiem aeternam*. And again, *God resteth*: [d] *Quia nos quiescere facit*. And again, upon the same words, *Requievit Deus*, [e] *Deus fit Requies eorum, qui in eo requiescunt per fidem*. That is, *When God is said to rest, it signifieth only our Rest after our labour*. And—*That he will give us everlasting Rest*. And—*because he maketh us to Rest*. And because—*He is the Rest of all them that repose their trust in him*. Thus doth this learned Father most judiciously and truly expound this Sabbath, or Rest of God.

[b] De Gen. cont. Man. lib. 1. c. 22. Tom. 1

[c] Epist. 119. c. 10

[d] De Gen. ad. lit. lib. 4. c. 9. To. 3

[e] De Civit. lib. 11. cap. 8

This Doctrine, which declareth the Lord Jesus to be the true and substantial Sabbath, which is intended in the fourth Commendement (because he only is the Rest, both of the Godhead, and also the only perfect and solid Rest of us Men) if it be again re-admitted into the present Church, as it was received and believed by the Fathers, and the Church Primitive (as is before shewed) it will quit us from many doubts, waverings, and quarrels, and will quench those *Pen-Polemicks* about Sabbatism, which have of late disturbed the minds of many good Christians; For by this Exposition we shall easily discern that Sabbath-Law to be still in force as much, or rather more, than any, or all the other *Nine*; And so we shall have still *Ten Commandements*, and not only *Nine* (as some have objected); And that this Law is truly a *Law Moral*, and *Natural*, and *written in our hearts*. For I beseech the Reader to consider,

what precept can possibly be imagined to be more naturally imprinted in mans heart, than to sanctifie, and reverence him, who is
Psa.37.25 our All: Of him the Psalmist saith, *Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee.* He is our God, our Creator, Preserver, and Maintainer, from whom we have our very being, our life, and motion; And more than all this, our Lord Jesus, the Lord of the Sabbath, or the *Lord Sabbath* is He, that hath redeemed us from everlasting perdition; and more also, He only hath prepared for us, and tendered to us (if we will accept his offer) the everlasting and unspeakable Sabbath, Rest, and joys of Heaven. This is that Sabbath, which himself included in those general words, representing the summe of the first Table of the
Lu.10.27 Law, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.* This multiplicity of words argues a weighty and most concerning Charge.

In this Faith I conclude, and thus confidently profess, *That the Lord Jesus Christ is my only Sabbath*: In his Bosome do I repose my self: All my hope and expectation of everlasting Rest is treasured up in him only: And I trust, I shall with faith and comfort on my death-bed, say with the holy Psalmist, *I*
Psal.4.6 *will lay me down in peace, and take my rest, for it is thou, Lord, only that makest me dwell in safety.*

Thus having, as I trust, retrived the most true and most ancient Sabbath, I now close up this discourse with our Church-prayer, both in

In behalf of my self, and others; *Lord* —— *Incline our hearts to keep this Law: Amen, Amen.*

Thus much concerning the Sabbath Moral: Next, of the Sabbath Ceremonial.

Macrobius Saturnaliorum lib. 6. cap. 9.

Quia ſeculum noſtrum ab---omni Bibliothecâ vetere deſcivit: Multa ignoramus, quæ non laterent, ſi Veterum lectio nobis eſſet familiaris.

A Discourse of the Jewish Hebdomarie, or Ceremonial Sabbath: wherein is contained an Exposition of the Later and Ceremoniall Part of the 4th Commandment.

CHAP. XVII.

An Exposition of the Ceremonial Part of the 4th Commandment begun. That the 6 dayes labour is not a Precept, but onely a Permission. That the 7th day is called a Sabbath, onely because it is a figure of the true Sabbath. That the 7th day Sabbath was not changed by Christ to the 8th day, but utterly dissolved. That it was never instituted till the dayes of Moses. *St.* Jerom's *Translation and our English, compared. The Jewish Sabbath, and Christian Festivalls compared. Of Works on the Jewish Sabbath. That Corporall Rest was but the figure of our Rest in Christ.*

HAving thus far proceeded in the search of *the Sabbath Morall*, which is commanded in the fourth Precept of the Morall Law

Law of God, in these words, *Remember the Sabbath day to sanctifie it.*] In the next place we are to consider the other words of that Law, which we have declared to be *meerly Typicall, Ceremoniall, and Temporall*, and obliging the Jews onely, and not other Nations; and to be now antiquated, ever since the manifestation of the Son of God in the flesh. Which ceremoniall part taketh up all the words of this Law, except onely those few above mentioned; the severall branches whereof we will now endeavour to expound, as they are in order laid down.

Six dayes shalt thou labour, and do all thy work.

1. These words are no Command, so as to require our labour, all the other six dayes; but they are onely a Permission, by which the Jews were invited to a diligent and cheerfull celebration of their Sabbath, in regard God had given them six dayes for their own occasions, and reserved but one in the seven to himself, when he might have left them but one in the seven; which yet was not for any need that God had of it, but onely for the benefit of his people; just as he permitted all the Trees of Paradice to *Adam*, except onely one. Thus far *Calvin* and other Divines generally agree.

2. For if these words were a Command to work all the other six dayes, they would contradict other Laws, whereby the Jews were commanded to Rest; as at the Feast of the Passeover, *Exod.* 12. 16. and at *Pentecost*, *Levit.*

Levit. 23. 21. and at the Atonement, *Levit.* 23. 28. at the Feast of Trumpets, *Levit.* 23. 25. and at the feast of Tabernacles, *Levit.* 23. 35. These Feasts did all depend upon the Moon, and therefore might, and did fall on any; and every one of the other six dayes respectively.

3. If this Law were Morall, how could we Christians lawfully abstain from working on our Sundayes, and Fasting-daies, and daies of Thanksgiving, and other Festivalls, commanded by lawfull Authority? It followeth,

But the seventh day is the Sabbath of the Lord thy God.]

These words (as I conceive) are not rightly rendred by our English Translators: of which we will enquire anon, and for present take them as they are presented.

In what sense the seventh day is here said to be the *Sabbath of the Lord our God*, we have shewed before; namely, That it is therefore called the Sabbath, because it was appointed to be a ceremony and figure, to represent to the Israelites the true and reall Sabbath, or Rest in the Messiah. So that it is called a Sabbath, just as we call Pictures by the names of those things which they represent; as the Painter in *Ælian* wrote over his pictures, * *This is an Ox, this is an Horse, this is a Tree*] So in Scripture, the Ark is often called JEHOVA, as † *Beza* observeth; the Altar is also so called, *Exod.* 17. 15. and the Dove is called the Spirit, *Joh*, 1. 33. the seven Kine are seven years, *Gen.* 41. and the Rock is Christ,

* τοῦτο Βοῦς, ἐκεῖ ὁ ἱππὸς τοῦ ὁ δένδρος. lib. 10 c. 10

† *Catech.* part 2. p. 45.

Christ, 1 *Cor.* 10. 4. For if the seventh day were the onely Sabbath intended in this Commandment, we Christians should at this day be bound to keep it, as much as the Jews were.

That Christ, or the Apostles, changed the seventh day to the eighth, or *Saturday* to *Sunday*, is often too boldly affirmed by our Sabbatarian Writers, and too tamely swallowed by their followers; which, as yet, they never have, or ever can solidly prove.

But to say that Christ utterly dissolved the Ceremoniall, or seventh-day Sabbath, and yet left the true Sabbath unaltered to us, (which is our firm Rest in himself) and that the Church first, then Christian Magistrates also, assumed another day, even our *Sunday*, instead of the Jewish seventh day, for their holy Assemblies, is true, and easily proved; although they never called this *Sunday* a Sabbath. Nor can the Jewish seventh day possibly be that Morall Sabbath which is meant, and intended in this fourth Commandment, because it is here said, *The seventh day is the Sabbath of the Lord thy God.*

For we are well assured, that the seventh day is not so to be accounted the Rest of God, as if God ceased from his operation on every, or, on any one seventh day; but his Rest was onely, in consideration of the Saviour of Mankind, because on the first seventh day of the world, he formed the Woman, (as is before shewed) and even then, on that seventh day, and ever since upon every seventh day, he hath been operative in governing the world, and co-operating with every creature therein, without any intermission at all. But he is said

to

to rest on that seventh day, because then our first parents were compleatly and fully finished, and in them was laid the foundation of the future Church, (that is) Christ, who, together with his holy Members, was to be propagated joyntly from the Man and the Woman. So that Christ onely was, and is, the Sabbath, or Rest, of God and men.

Upon this reason it was, that the seventh day was long after sanctified, or set apart, for a day of bodily rest, that thereby it might be a type, figure, and ceremoniall remembrance, or commemoration of Christ, the great and mysterious Sabbath.

Therefore the seventh day, and the Sabbath day, are two distinct and severall things, and differ as much as the shadow and the body, or as Christ and the Lamb, that is, as much as Type and Anti-type: For, as the Lamb literally was not Christ, but his figure; so the seventh day, literally considered, was not the Sabbath here meant; but, typically, the shadow or representation thereof. Just so the Apostle saith of this seventh-day-Sabbath, and of other such like ceremonies, that *they*
Col. 2. 17. *are a shadow of things to come, but the body is Christ.*

The Reader may further observe, that it is not here said, *The seventh day was the Sabbath,* but *Is,* in the present tense; and this, because God never declared, that the seventh day should be observed, untill the dales of *Moses,* although the Godhead did ever, from the first seventh day, acquiesce in Christ: and not onely upon the seventh day, but every day, and every minute, and so will do to eternity,

nity, when no distinction of daies shall be any more, but one everlasting day. Therefore they are mistaken, that think the seventh day to have been appointed to be observed, on the first seventh day of the world, as a Sabbath; for in all the Histories of the Patriarks, before the Flood, and also after the Flood, [in the Mosaicall History of *Noah*, *Abraham*, *Isaac*, and *Jacob*, the Reader will never find the word, *Sabbath*, so much as once mentioned, untill *Moses* wrote the History of his own time, which was about 24 hundred years after the creation of the world.

We observe also, that in St. *Jerom*, (according to the Originall) and generally in all the Latin Writers, *Calvin* and all, these words are otherwise read than our English Translation hath rendred them; for we read them thus, *The seventh day is the Sabbath of the Lord thy God*;] but they, *Septimo die, Sabbatum Domini Dei tui est.*] i. e. *On the seventh day the Sabbath of the Lord thy God is.*]

By these words it may appear, that the seventh day was not the true and reall Sabbath here meant, but that the celebration and memoriall of the Morall Sabbath was to be performed on the seventh day: so that the Sabbath and the seventh day are two distinct things, and differ as much as substance and shadow. For, the Rest of God in Christ, is the true Sabbath both of God and men; and the corporall rest of men was no more, but onely the memoriall and celebration thereof.

Just so the Fathers spake concerning the great Christian Festivall of the Nativity of Christ, on the 8th of the Kalends of *January*, or 25th.

of

of December; a *Adest Christi Nativitas*, And, b *Hodie verus Sol mundo ortus est*. And, c *Deus hodie factus est homo*. And, d *Hodie natus est Christus*.] i. e. *Now is the Nativity of Christ come.— This day the true Sun is risen.— This day was God made Man.— To day was Christ born.*]. In all which passages, every one knows, that these Fathers meant not, that Christ was really born on that very particular day, wherein they spake or wrote these words; but onely, that the celebration of his Nativity was performed on that day. So it is here, the seventh day was not the true, reall, and morall Sabbath, but onely the day appointed for the memoriall and celebration of that Sabbath. for the true Sabbath was the rest of God and men in Christ; and the seventh day was the time appointed for the celebration thereof. *Nazianzen* saith of Christian Festivalls, e *Festi celebratio est memoria Dei*: i. e. *Christian Festivals are but memorials of God.* So God himself said of the Sabbath-Feast, *Verily my Sabbath ye shall keep, for it is a signe between me and you— that ye may know that I am the Lord (JEHOVA) that doth sanctifie you.*

a Cyp. n. 99
b Orig. n. 46. & Hieron. n. 41.
c Chrys. n. 61.
d Aug. de Temp. Ser. 16.
e Naz. Orat. 39.

In it thou shalt not do any work.

First, this branch, doubtlesse, belongeth onely to the Ceremoniall, Jewish, or seventh-day Sabbath, but not at all to the true substantiall Sabbath; and therefore it doth not, in the least, concern us Christians, by vertue of this Law, because the seventh day, or *Saturday*-Sabbath is antiquated and quite gon.

2. If

2. If this branch did belong to the Morall Sabbath, or, if the ſanctifying of the ſeventh day were the onely Sabbath, meant in this Commandment, ſurely it would be a great ſin to do any of the prohibited works on that day, in any caſe of neceſſity or inconvenience; becauſe the Morall Law of God is indiſpenſable, and ſo may not be tranſgreſſed upon any pretence whatſoever, as is before ſhewed.

3. If this branch were Morall, it muſt needs be in force at this day, and then, No fire muſt be kindled, *Exod.* 35. 3. No ſticks gathered, *Numb.* 15.32. Nor Manna, *Exod.* 16. 26. No burden carried, *Neh.* 13. 19. *Jer.* 17. 21. No journeying, or going out of our place, *Exod.* 16. 29. No harveſt-work, *Exod.* 34. 21. In a word, we might not feed our Cattle, or milk our Kine, or draw a Beaſt out of a pit, or perform the works of Surgery, of Midwifery, or quench a burning houſe.

But if we can ſhew, that ſuch works were done on the ſeventh day; and alſo, that they are ſufficiently warranted to be inoffenſive to God, then, I truſt, the Reader will perceive, that this prohibition of works doth not at all belong to the keeping of the true, morall, and everlaſting Sabbath, but onely to the Jewiſh ſanctifying of their ceremoniall and temporall Sabbath. And therefore this Law was diſpenſable, in caſe of neceſſity, or of charitable convenience, as may thus appear.

1. The Iſraelites performed the works of journeying and War, in their marching about Jericho ſeven daies together, (one of them muſt be the Sabbath day.) This was done by God's expreſſe command, in the Old Teſta-

ment. And in the New Testament, there is also
Act. 1. 12. expresse mention of a *Sabbath day's journey.*

2. The Priests in the Temple carried fuell, and kindled fires, offered Sacrifices, and baked
Mat. 12. 5. bread; and so (as Christ said) they *profaned the Sabbath*, that is, the seventh day, or ceremoniall Sabbath, and *yet were blameleſſe.*] And this, because there was a necessity laid on them, even the commandment of God; who yet, would not have so commanded against his own morall Law.

3. As for carrying burdens, we know,
Joh. 5. 8. Christ commanded the impotent man to *take take up his bed.* And for Cures, himself performed many on the Sabbath day, on set purpose to undeceive the Jews, in their Sabbaticall and Pharisaicall superstitions: And also excused his own Disciples for gathering corn on the Sabbath.

4. As for the works of mercy and charity towards our brethren, and even to our poor cattle, how many generall precepts have we?
Prov. 12. 10. *A righteous man regardeth the life of his beast.*] It is Christ's own argument, If a *sheep*
Mat. 12. 11. *may be lifted out of a pit on the Sabbath day*, much more may a man in danger be holpen. This he grounded on the Word of God by his Prophet, *Hos. 6. 7. I will have mercy and not sacrifice*:] That is, God will rather dispense with his own due for a while, than thereby retard the works of mercy and compassion. The Psalmist saith, *O Lord, thou preservest man and beast.*
Psal. 36. 6.

Thus, As *Moses* cast the two Tables of the
Exod 32. 19. Law out of his hands, and brake them, and yet thereby brake not the Law of God; so may the
peo-

people of God keep and ſanctifie the true ſubſtantiall Sabbath, though with the breach, or (as Chriſt ſaid) *profanation* of the ſeventh day, or ceremoniall Sabbath.

If it be here demanded, why God ſo ſtrictly required a ceſſation from work, and a corporeall Reſt on the ſeventh day, ſeeing he did not expect ſo exact an obedience thereunto? To this we anſwer; That, as the ſeventh day was but the type of the true Sabbath, which is Chriſt; ſo the corporall reſt therein, was but the figure or ſigne of our ſpirituall and eternall reſt in Him. Therefore, as the Ceremoniall, or ſeventh-day Sabbath, in ſome caſes, might be tranſgreſſed, yet without any breach or neglect of the true Sabbath, (which is Chriſt) ſo our corporall reſt might be diſturbed many waies in this life, by labours, ſorrows, ſufferings, and perſecutions, yet without any diſturbance of our ſpirituall reſt, comfort, ſettlement, joy, and peace, in *the God of all conſolation*; for ſo Chriſt hath ſaid, *Theſe things have I ſaid unto you, that in me ye might have peace, in the world ye ſhall have tribulation.*] For the tribulations of the world do not extinguiſh or null the peace of God in his ſervants. So ſaith again, concerning the agonies of this preſent life, *Come unto me all ye that labour and are heavy laden--- Take my yoke--- and ye ſhall find reſt unto your ſouls.*] By which appeareth, that the ſpirituall Reſt, or Sabbath in Chriſt, poſſibly, may conſiſt with labours, burdens, heavineſſe, and even with *bearing the croſſe of Chriſt.* Joh. 16. 33 Mat. 11. 28

There is moreover a further reach and rea-

ſon, why God impoſed this inconvenient, and almoſt impoſſible ceſſation on the ſeventh-day-Sabbath, which we will declare hereafter in its due place.

CHAP. XVIII.

The Expoſition continued. Why the Woman is not here mentioned. That ſons or ſervants ſinned not, by working upon command. The miſeries of ſervants. Why cattle might not be wrought on Sabbath-dates. That ſtrangers were not obliged to Sabbatize, except they reſided within the Jewiſh Pale. Why cattle are mentioned before ſtrangers. Why ſervants, cattle, and ſtrangers, are not mentioned at the beginning of this Law, with the Memento. *That, by theſe Circumſtanſtances, the ſeventh-day-Sabbath is proved to be meerly Ceremonial & Judaical.*

Thou, nor thy ſon, nor thy daughter.

THey that ask, why the *wife* was not here named, may as well ask, why the maid or husband was not; for neither are particularly mentioned, becauſe both are alike obliged and both included in this word, *Thou*. A woman may have a ſon, and daughter, and ſervants, and cattle, and a ſtranger within her gates, (eſpecially in her widowhood) as well as a man. But if they be joyned in matrimony the

then no need of particular mention of either, becauſe both are one. The woman was included in the man at the creation of both. *Male and female created he them.* And both the Old & the New Teſtament account them as one, *They ſhall be one fleſh.*] In Grammar, there is, *Hic & hæc homo*; and in Theology, the wife is eſteemed as *hæc vir*, or, as St. *Jerom* tranſlates the originall word, *Virago*; and *Lyranus* yet nearer, calls the woman, *Vira*. Both are inveſted with ſuperiority over their children and ſervants, and both intereſted in the fruition of their goods. At Heathen marriages, the woman ſaid, **Ubi tu Caius, ego Caia.* And at our Chriſtian matrimony, the man ſaith, *With all my worldly goods I thee endow.*] Gen. 2. 24 Eph 5. 31. * *Plut. Quæſt. Rom*

Nor thy ſon, nor thy daughter, thy man-ſervant, &c.]

This is added, becauſe otherwiſe the Jews might have thought it no tranſgreſſion in themſelves, to have cauſed their children or ſervants to work, if the parents or maſters wrought not. But by theſe words, the contrary will appear, that if their children or ſervants were by them compelled to work on their Sabbath day, the ſin was not to be imputed to the ſon or ſervant, but to the parents or maſters that ſo commanded: For, if it had been ſin, or a tranſgreſſion of this Law, in ſons or ſervants to work, upon command and compulſion; then it muſt follow, that cattle alſo, even the Ox and the Aſſe, muſt have been under the obligation of this Commandment, and they alſo muſt have ſinned, (as † Mr. *Brerewood*) † Againſt Mr. *N. Byfield.*

Brerewood hath obſerved) which to affirm is moſt ridiculous. But if the Jewiſh ſons, or ſervants, or ſubjects, had wrought on their Sabbath at their own choice, without command, or compulſion of their Rulers; then the tranſgreſſion, or Sabbath-breach, muſt have been their own, and the puniſhment thereof inflicted on themſelves onely, and not otherwiſe.

Thy man-ſervant, nor thy maid-ſervant.

The condition of ſervants was lamentable, their maſters power over them was great, and ſo was their cruelty. God therefore provided ſome eaſe for them; otherwiſe, the unmercifull and covetous Jews would have afforded no reſt to them at all. Neither did the Judaicall Laws of the Jews, wholly provide againſt the cruelty of maſters; for if a Jew, by cruell ſtripes, had killed his ſervant, the maſter was not puniſhable by the Law Judaicall, if the abuſed ſervant continued alive a day or two after; nor, except he died under his hand: Although (no doubt) the maſter ſinned againſt the morall Law, *Thou ſhalt not kill*,] and was therefore anſwerable to God for murder.

Ex. 21. 20.

But their condition under the Gentiles was far worſe, who had legall power of life and death over them. They were not onely bought and ſold like cattle, but alſo eſteemed as vile, or worſe than their beaſts. One makes it a queſtion, a *Utrum equi an ſervi jactura eligenda?* Another ſaith, b *Carius equum, quam ſervum emunt?*] and another, c *Quidam canum*

a *Tul. Offic. l. 3.*
b *Aug. Pſ. 143.*
c *Ambroſ. Ser. 41. To. 5.*

rum magis quam ſervorum curam habent.]
Their labours were ſuch as cattle are uſed for; they called them, [d] Ἀνδραποδα, as if they were nothing but feet. They ground in the Mill, and carried their Maſters in Litters great journeys, as horſes now do. And when they were old, and paſt work, they were caſt out of doors to periſh by famin; which was the practiſe of their wiſe *Cato the Elder*, as [e] *Plutarch* ſaith. Beſides, great were the cruelties and tortures inflicted on poor ſervants, for light or no cauſes: [f] *Pone crucem ſervo--- Nil fecerit, eſto. Hoc volo, ſic jubeo---* *Seneca* ſaith of them, [g] *Tuſſit, ſternutamentum, mago malo luitur.* One *Vedius Pollio*, a Roman, [h] *commanded one of his ſervants to be caſt into his pond of Lampries, onely for breaking a drinking-glaſſe.* And when *Pedanius*, a Roman, was ſecretly ſlain in his own houſe, the murderers being not known, 400 of his houſhold-ſervants were all put to death, as [i] *Tacitus* reporteth. But moſt barbarouſly cruell was that fact of *Parrhaſius*, a Painter, which is related by [k] *Seneca*, (either as a true Hiſtory, or, at leaſt, as a caſe in Law, which then was *caſus dabilis*) who tortured his captive-ſervants in flames to death, that ſo he might have a pattern to paint *Prometheus* by. Nor was this all, but for an aggravation of their miſeries, they were ſo far from being pitied, that Poets and Players made them a common argument of publick mirth and deriſion, in open Theaters, wherein they were deſcribed as [l] *catenarum coloni, ulmorum Acharuns, verberea ſtatua, Gymnaſium flagri, Plagipatida, Plagigeruli, Sexcentoplagi, &c.* And

d *Laert. in Diogen.*

e *in Cato Major.*

f *Juvenal Sat. 6.*

g *Sen. Epiſt. 47.*

h *Dion. in Aug. c. 15.*

i *Tacit. Annal. lib. 14.*

k *Sen. lib. 5. cont. 35.*

l *Plaut.*

sometimes were forced to a part in some Tragedy of *Phaeton*, or *Hercules* burning, or of one *crucified*; and in stead of dying in jest, they were in earnest really put to death, as appeareth by the *Spectacula* of [m] *Martial*. And this was done to please the people.

m *Mart. Spect.* Ep. 7

Thus were the Jews and Heathen-Gentiles cruell, but God was, and is, mercifull; and therefore in consideration of the hard-heartednesse, and power of masters over their servants, whereby they might by tortures compell them to work on forbidden daies, he hath by this Law, in such cases, laid the transgression, and consequently the punishment thereof, not on the compelled servant, but on the masters own head. And there is no doubt, but the equity of this ceremoniall Law of the Jews, doth also reach the Christians and Gentiles. All men are but servants, and fellow-servants under one Master, who, in his Gospell, hath thus threatned, *That servant which shall smite his fellow-servants--- shall be cut in sunder, and shall have his portion with hypocrites.*

Mat. 24. 49.

Nor thy Cattle.

The mercifull Godhead, by his Law, taketh care even for poor cattle, more then the Heathen Laws did for mankind, as * *Philo* observeth; in imitation whereof, the Jews had a Tradition, belike from some of their holy Ancestors, concerning mercy to be shewed to dumb creatures in distresse, as *Euscbius* reports in these words, † *Nullius animalis preces, cum ad te lamentanti simile* refu-

* *Philo de Charitate Mosis. p.* 710

† *Euseb. de Prep. l.* 8. *cap.* 2.

refugiat contemnas. The meaning was, that if a poor beast or bird, pursued by ravenous beasts or birds, or birds of prey, shall fly to a man for safeguard, he should protect it from the pursuer. This provision for cattle is annexed to this Sabbath-Law for two reasons.

1. Because the Jewish-Sabbath was a type or figure of Rest, not onely of mankind after the end of this world, but also of the rest and freedom, of other worldly and domestick creatures, which are now subservient to man, and toiled with labours; as the Ox, and Asse, the Horse, and Mule, and Camell, &c. A mercifull man cannot chuse, but many times to pitty and commiserate the excessive labours, and daily slaughterings of the creatures; of which, the *Apostle* saith, that one day, *They shall be delivered from the bondage-- under which the whole creation groaneth.* Rom. 8. 21

2. Because the working of domestick cattle, must needs require the assistance and co-operation of man. Therefore it is here forbidden.

Nor the stranger that is within thy gates.

By this Law, other Nations are not restrained from working on the Jewish Sabbath, which did not at all concern them: Onely if aliens, or forrainers, did sojourn within the Jewish-gates, that is, within the jurisdiction, either Domestick, or Politick, of the Jews; then the Jews are required to cause them to forbear working on their Jewish Sabbath day. So that this restraint of aliens or strangers, was confined to be onely within the Jewish limits and territories; for, strangers or aliens

aliens abiding in other places, out of the Jewish pale, were at liberty to work: and for so doing, the Jews are not, by this Law, required, to forbid or hinder them.

That sons, servants, and even cattel, are here placed before strangers, the reason is, 1, Because they are the Jews own peculiars, of nearer relation, and more subject to their commands, than strangers are. 2. To intimate, that the Jews should first practise and obey the Law in their own persons, and families; for otherwise it would seem vanity, pride, or hypocrisie, to require obedience or compliance from others. There is a woe to such as *lade other men with burdens, which themselves will not touch with one of their fingers*; which may concern those, which lay the restraint of Jewish Sabbatizing on others, under the penalties of pecuniary mulcts, or the Stocks, or Sequestration; which yet themselves sleight, by marching, travelling, fighting, and killing on the same day.

Luk. 11. 46.

Certain Observations, arising from this Exposition.

By what hath been said, it may evidently appear to a diligent Reader, that this seventh-day Sabbath was meerly Ceremoniall, and concerned onely the Jews, or Israeliticall people, and not other Nations, as may be collected from the premises, for these reasons following:

1. Because the transgression or violation of this Sabbath-Law, by sons or servants, by command or compulsion of their Rulers, is here

re declared to be the ſin of the commander nely, and not of the ſon or ſervant; which uld not be, if this Law were Morall.

2. If this ſeventh-day-Sabbath-keeping ere a Law Morall; then it muſt follow, that hoſoever tranſgreſſed therein, whether by is own will and election, or by command, r fear, or compulſion, greatly ſinned. Otherwiſe, the Chriſtian Martyrs might have been as ell excuſed, if they had worſhipped the Heathen-Idolls, when they were commanded by heir lawfull Princes, and, moreover, terrified y exceſſive torments and death. But they new, that Idolatry was forbidden by a Law Morall, and therefore refuſed to obey. But his ſeventh-day Sabbatizing is not commanded by a Morall, but onely by a Law Ceremoniall.

3. Theſe words, [*Thou, and thy ſon, and thy daughter, thy man-ſervant, &c.*] are not aid of any other of theſe moráll Laws; Not, t having *other gods*, nor of *Idols*, nor *Perjury*, or *diſhonouring Parents*, nor *Murder*, nor *Adultery*, nor *Theft*, &c. Becauſe ſons, daughters, and ſervants, tranſgreſſing any of theſe truly Morall Laws, though by any command or terrour of their Governours, yet the in muſt be their own. But if ſons or ſervants did work on this Ceremoniall Sabbath, by command and compulſion, the ſin was in the commander, and not in the obeyer. Therefore this muſt needs be a Ceremoniall Precept, and not Morall; and it is impoſed on Parents, Maſters, and Governours, becauſe the fault is not in the ſervants obedience to his Maſter, but in the Maſters diſobedience to God. The A-

poſtle

Eph. 6. 1. Col. 3. 18. 20. 22. postle saith, *Children, obey your Parents*; but he addeth, *in the Lord*. And again, *Wives, submit your selves to your own husbands*; he addeth, *as it is fit in the Lord*. And, *Children, obey your parents in all things--- Servants, obey in all things your masters*; he addeth, *Fearing God*. So that if their commands be of things indifferent onely, or, though against some Laws of God, which are but meerly ceremoniall, (as working on the Jewish Sabbath was) then servants must obey *actively*; but if their commands be against the Morall Law of God, the servant must in no wise perform his master's command, nor obey him therein; otherwise than *passively*, by bearing his punishment patiently. In this case, we have Christ's own direction concerning parents, *He that loveth father or mother more than me is not worthy of me*. And, *If any man come to me, and hate not his father and mother--- yea, and his own life also, he cannot be my disciple*. For, although it is not lawfull in any case so hate the persons of our parents, (otherwise than we must hate or sleight our own lives or souls) yet, in obedience to God, we may, and must, hate and detest their pernitious commands.

Mat. 10. 37. Luk. 14. 26.

4. If this seventh-day Sabbath had been in force from the first seventh day of the world, as some have too hotly and unadvisedly affirmed) and if the Israelites, in their *Ægyptian bondage*, had been thereby obliged to Sabbatize, (as they must have been, if it had been a Morall Law) they must have obeyed God rather than men, notwithstanding the Ægyptian rigour towards them. But surely, they had

never heard of such Sabbatizing, untill they were delivered out of *Ægypt*. For when they petitioned *Pharaoh*, by *Moses*, to have leave *to go into the desart three daies journey to sacrifice*, it seemed but a pretence for idlenesse; and much more would their weekly Sabbatizing have been accounted by him, who never had heard of any such thing. For surely, neither *Jacob* nor *Joseph*, nor any of those other *Patriarks*, Sabbatized, while they continued in *Ægypt*, which they might have done at their first comming, and also during the great authority of *Joseph*; and also would, if any such morall Law had been imposed on them. Therefore, if they had neglected their Bricks, upon an allegation of Sabbatizing; not onely the inferiour Israelites, but even *Moses* himself, and *Aaron* also, had been relegated; as one saith: Exod. 5. 3. Exod. 5. 4.

Plaut. in Asin.

Apud Fustitudinas, Ferri-crepinas insulas.
Ubi vivos homines, mortui incursant boves.

But in the Babylonish Captivity, when this seventh day-Sabbath was actually in force; although (no doubt) the captive Jews were commanded and forced, and therefore did work on this seventh day; yet they did not offend God thereby, because that Law was but ceremoniall, and so must give place to necessity, and to the great inconvenience of force and stripes.

In that book intituled, *Quæstiones Vet. & Novi Testamenti*, which goes under the name of St. *Austin*; The Author very judiciously thus writeth, [a] *Quod semper non licet, non habet*

[a] *Aug. parte To. 4.* 2. *quæst.* 23.

habet excusationem; Sabbatum non observare, quandoque excusationem habet, sed Adulterium, &c. *nunquam. i. e.* That which to do is alwayes unlawful, cannot be excused from sin upon any colour whatsoever; but the breaking of the Jewish Sabbath-day, in some cases is excusable, whereas, the transgression of the Moral Lawes of God, as by Idolatry, Perjury, Murder, Adultery, &c. is not at all to be excused, in any case. Thus this Writer evidently sheweth, that the Jewish Seventh-day Sabbath was none of the Moral Lawes of God.

5. Finally, Let it be considered, that these words, [*Thou, thy Son, Servant, Cattel, and Stranger*] are not placed at the beginning of this fourth Commandement, as (*Remember*) is; nor mentioned until the Moral part of this Law was described, and finished: But they are with great wisdome warily reserved, to be put into the Ceremonial part thereof; because they do not belong to the Moral Sabbath, which commandeth the keeping holy, or the sanctifying of the *Messiah*; for Cattel cannot sanctifie this Moral Sabbath. Nor was there any need of requiring Parents, or Masters, to cause their Sons or Servants so to do, because the Son and Servant were by themselves bound to it; and if they did not, the sin was in themselves, and not in the Parent or Master. For the Moral Sabbath (which is Christ the *Messiah*) might be kept holy, or sanctified, by Servants, even in the midst of their sorest labours: As our Christian Martyrs did keep this Sabbath, even in the time when they laboured in the Mettal-mines, and also, in the midst

midſt of flames and other agonies. Whereas the Ceremonial, or Seventh-day-Sabbath, is here appointed to be kept by reſting from ordinary works, without any mention of any other kind of ſanctification; which not only Servants, and the moſt ignorant Ideots, but Cattel alſo, might keep: For ſo the Heathen *Romans* had a Feſtival, which they called, a *Feſtum Stultorum*. And at *Syracuſa in Sicilie* there was a Feſtival called, b *Dies Aſinarius*. And among the *Greeks* a Feaſt, which they called, c *Porcalia* (ὑς). And another they called, κυνοφόντιν ἑορτὴν: *i. e. The Feaſts of Fools, Aſſes, Swine, and Dogs.* So indeed the Jewiſh Seventh-day Reſt, or Sabbath, was not only for Maſters and Servants, but alſo for Cattel, as requiting only bodily Reſt; which therefore *Biſhop Andrews* doubted not to call, d *Sabbatum Boum, & Aſinorum*. In a word, the Ceremonial Sabbath belonged, not only to Men, but to Cattel alſo, who had their intereſt therein. Therefore thoſe words [*Servants and Cattel*] are joyntly placed in the ceremonial part of this Commandement, and not in the morall part thereof with the *Memento*.

a *Ovid. Faſt. l. 2.*
b *Plut. in Nicia.*
c *Athenæus l. 3.*
d *B. Andr. Cat. on the 4th Com.*

But the true Moral and Myſterious Sabbath (which is Chriſt) belongeth only to Mankind; which the great Prophet doth therefore thus deſcribe; e *Si vocaveris Sabbatum, Delicatum; & Sanctum Domini gloriosum; & glorificaveris eum: i. e.* If thou call the Sabbath a Delight; the holy of the Lord, Honourable; and ſhalt honour him. Here the Sabbath is deſcribed as a Perſon, and not as only a day (as is before obſerved): And

e *Iſa. 58. 13.*

theſe

these Titles, of Delight, and Holy of the Lord, and Honourable, belong only to Christ, who is indeed the only true, reall, and substantiall Sabbath both of God and Man.

The Stranger, or Gentile, includeth all other Nations besides the Jews, even us Christians also; and so the Jews at this day account us but as Gentiles, and Strangers; although *the* Eph. 2. 14. *wall of partition between them and us is broken down.* But we Gentiles do at this day keep the true Moral Sabbath (which is Christ) so do not the Jews. And the Jews keep the Saturday, shadowie, and ceremonial-Sabbath (unseasonably, now when it is out of date); but so do not we Christians, except there be any left among us that judaize.

CHAP.

CHAP. XIX.

The Exposition continued. How God is said to have made all in six dayes, and yet that he ended his Work on the Seventh day. Why the Creation was prolonged six dayes. The order of Creatures, first Heaven, then Earth. When the Heaven of Angels was made, and that it was intended principally for Mankind. Why Heaven and Earth are mentioned together. Why the making of Hell is not mentioned, though it was prepared within the first six dayes. Why the Creation is mentioned in this fourth Commandement, and not in any of the other Nine. That the Moral Sabbath doth signifie the Creator, which is God the Son, who is called, The Beginning, the Word, and the Wisdome of God; and is therefore commanded to be sanctified.

For in six dayes the Lord made Heaven and Earth, the Sea, and all that in in them is, and rested the Seventh day.

IT is here said, That the World was made in six dayes: and before, *Gen.* 2. 1. that *the Heavens and Earth were finished, and all the*

host of them. And yet it follows immediatly, That *on the seventh day God ended his work which he had made.* How both these Propositions are true we have shewed before, namely, That although the Woman was not extracted, and separated, nor builded, or formed out of the Man until the seventh day, yet it is truly said, that the Creation was finished in six dayes, because the Woman was included in the Man *Materially, Substantially, and Originally,* although as yet *Informiter*, as the *Glosse* saith, that is, not formed, fashioned, or compleated, which work was respited until the seventh day; and thereupon it is said, that on it *he ended* his Work, and not before.

In six dayes.]

Although God could have made the Worl in one minute, yet he prolonged the work fo six dayes, whereof St. *Austin* and other Wri ters attempt to render some account; as 1. T intimate, that after the toylings and labou of the six dayes, or Ages of this World, h Servants should have rest with Him. 2. T teach us that we should not expect, that Go will do all that he can do for us, on a sudde either in conferring Mercies temporal, or Gra ces spiritual; but orderly, and by degree (as calling, justifying, glorifying) and in hi good time. The promised Seed of *Abraha* was not born till the old age of his Parent nor the Egyptian deliverance performed, n the Land of *Canaan* possessed, till four hund yeares after the Promise.

Heav

Heaven and Earth.

The order of these Creatures is observable; first Heaven, then Earth. The blessing of *Jacob* was, *The dew of heaven, and the fatness of the earth*: But *Esau*'s was, *The fatness of the earth, and the dew of heaven*; A true Character of Worldlings, and Epicures, who prefer earthly things before heavenly; as one in the [a] Poet saith,

[a] *Claud. de Rapt. Pros. lib. 1.*

——Salve gratissima tellus
Quam nos pr æ tulimus cœlo——

So the Epicure in *Nazianzen* professed, *Da mihi præsens*; *i. e.* give me my portion in this World——Θεῷ τὸ μέλλον, Let God reserve the future to himself. Which is but the same that some among us profess, even by their own words; and others farre more wickedly praise by bloody deeds, prosecuting earthly profits, pleasures, and honours, with the maist neglect and disclaiming of heaven, and sticking for hell, as Witches do; and all this at a much lower rate than Satan offered Christ. Mat. 4. 8.

Heaven.

Gen. 1. 1. It is said, *In the beginning God created the heaven and the earth.* The Heaven here meant, I take to be that which St. *Paul* calls, *The third Heaven*, (which to us is invisible); that it might be the Paradise, or habitation of Angels, as both [a] *Austin*, and other Divines

2 Cor. 12. 2.

[a] *Aug. de Civit. lib.* 11.

Divines have thought: because, as God ordained the earthly Paradise for Man, at, or before his creation; so he prepared the Paradise of Heaven at, or before, their creation; and this, because it is said, Gen. 2. 1. *The Heavens and the Earth were finished, and all the host of them*: The word Heaven, alone, implieth the creation of Angels, as *Austin* saith in the place before cited; or, if not, these words, *all the host of heaven*, will include them. And here it is said, *The Lord made heaven and earth---and all that therein is*: By which words, we conceive, that not only the house of Heaven but also the Inhabitants thereof, were finished.

So the Heaven, which is said to have been *created in the beginning*, must signifie the Empyreal, or highest Heaven, because the Creation of this lower heaven, which is visible, is said to have been done in the second day's work, and it is called, *The Firmament*, Gen. 1. 7. And this Firmament is also called Heaven, *vers.* 8. To put a difference or distinction between the former and later, or the highest and lowest Heavens; and this to me seemeth to be confirmed by the words of Christ; Mat. 25. 34. *Come ye blessed---inherit the Kingdome prepared for you from the foundation of the World*: By which words, surely, he meant that Heaven, which was created in the beginning for blessed Angels and Men.

Now although this highest Heaven was made, and also inhabited by Angels, yet God is not said to rest in that Work; nor, until he had finished the Man and the Woman, and in them had laid their Saviour to come

hem to that Heaven, which was not intended
nly for Angels, but principally for Mankind;
Christ said, (*prepared for You,*) In or-
er whereunto the Angels were to be instru-
ental, as we are taught by the Apostle; (*Are* Heb. 1.14.
*ey not all ministring Spirits, sent forth to mi-
ster, for them who shall be Heirs of salvation.*
which most gracious provision, our God
th declared himself to be a true *Philanthro-
s.* And also, a lover of Mankind, rather more
an a lover of Angels.

For, out of this heavenly Paradise the apo-
ate-Angels were soon cast, and so left with-
ut a Redeemer, or any hope of return: One
them it was that deceived *Eve*; therefore
e fall of Angels was before the fall of Man:
deed, Man also was sent out of the earthly
radise for sin; but yet he was not left with-
ut a possibility of Reconciliation, and return
a better Paradise, which was to be effected
the *Seed of the Woman*, even the *Messiah*,
ho is therefore the true and real Sabbath of
an. And herein, also, is the love of God to
an highly expressed, in that he rested, only in
nsideration of Mankind, and the Saviour of
and not in the creation, either of Heaven, or
Angels.

Heaven and Earth.

ee how our merciful Creator, in the very be-
nning, joyneth Earth with Heaven, although
e Earth was then invisible, clouded in dark-
s, and in an abysse of waters between it and
aven; yet they are here joyned, as to initi-
te, so early, that, notwithstanding the

powers of darkneſs, and the worldly inſultations of proud Oppreſſors, God would in time bring together, and unite Earth with Heaven; which he performed by and in Chriſt: Even the firſt *Adam* was compoſed of an heavenly Soul, and an earthly Body, as a reſemblance of the ſecond *Adam*, who conſiſted of his Heavenly Godhead, and his Earthly Manhood. He was that propheſied *Starr*, as being heavenly; but *out of Jacob*, as to his humane gene-
Numb.24 17. ration. Which was alſo ſignified by his appel-
Iſa.7.14. lation *Emmanuel*, by whom this merciful intention was to be effected; for which conſideration only, He is that Sabbath, wherein the Godhead is ſaid to Reſt.

The Sea, and all that in them is.

Here we find Heaven, Earth, and Sea, and all the Creatures in them mentioned which words include both Men and Angels alſo. But we find not any mention of *Hell*, or its inhabitants, which yet (doubtleſſe) was ordained within the compaſſe of the firſt ſix daies; and alſo inhabited by thoſe apoſtate
Jude 6. Angels mentioned by St. *Jude*, as *Reſerved in everlaſting chains under darkneſs.*

They that imagine *Hell* to be implied in the word *Earth*, may change their opinion when they conſider, that *Hell*, and its *fire*
Matth.25 41. are ſaid to be *everlaſting*; but the Earth is
Matth.24 35. very cold Element as yet: but it muſt be *burnt up*, and alſo, *paſſe away*, as both St. *Matthew*
2 Pet. 3. 10. and St. *Peter* tell us; but ſo ſhall not *Hell* which is everlaſting.

That, Hell was ordained at the begin-

the World, is not to be doubted: The Prophet speaketh of it under the figure of *Topher*, which in the Gospel is called *Gehenna*, or *Hell*) That it is *ordained of old*, (*ab heri*) for it is in the Original, and is so acknowledged by our Translators in the Margin, (that is) *Topher is ordained from yesterday*. What by *yesterday*) this Prophet meant, we are told by the Expositor, (probably and ingeniously at least, if not solidly;) a That it signifies *the first day of the world*; because, that day was the first that ever could be called *yesterday*. And, That *as God on that day made Heaven for his Elect, so he made Hell for the Reprobate*: and the Gospel teacheth us, that the everlasting fire was *prepared for the Devil and his Angels*. For, when the Angels fell, they became Devils, and their fall was very early, as is before said.

Isa. 30. 33. Mat. 5. 22.

a *Lyranus in loc.*

If now it be enquired, Why no mention is made of *Hell* in all the history of the Creation? We may suppose the reason is, because the punishments designed, or inflicted by God, on his Enemies, are of that sort of Works, which Divines (out of *Isai.* 28. 21.) call, *Alienum opus Dei*; that is, the extorted, forced, unvoluntary, or strange Works of God; into which he is drawn by the iniquities of his Creatures, and the strictness of his Justice, with which he cannot dispense. To this purpose *Tertullian* saith, a *Deus est Optimus de suo; Justus de nostro: nisi homo deliquisset, optimum solummodo Deum nosset.* And again, b *Bonitas Dei est secundum naturam; severitas secundum causam.* Just so *Clemens*, c *Deus est bonus per semetipsum, justus propter*

Isa. 28. 21.

a *Tert. de Resur. p. 44*

b *Ibid.*

c *Clem. Alex. Strom. l. 2. p. 178*

propter nos. And this even *Philo* the Jew perceived, and said, [c] *Bonitas Dei, est sanissima Gratiarum.* Their meaning is, That the Acts of Mercy, Grace, and Goodness flow from God naturally, of himself, and of his own *meer motion*; but his Acts of Severity and Justice, are not executed, but only, upon external provocation by sin. We often read, that *God was grieved with his People*, for their sins; as *Psal.* 78.40. & 95.10. which is but an expression of unwillingness to punish. *Austin* saith in one place (if that Book be his) [d] *Plus cruciat Deum Passio Miseri, quam ipsum*; *i. e.* God is more grieved in punishing, then the patient is in suffering. The Heathens said the like, both of their Princes, and of their Idol-gods, as not punishing, but with greif; and not at all, without external provocation. Even *Nero* himself, when he was to subscribe a Warrant for Execution, said, *Quam vellem nescire literas*; as [e] *Suetonius* writeth. Another saith of *Augustus*;

[c] *Philo. Quod Deus immutab. p.* 309.

[d] *Aug. de Spiritu, & An. c.* 6. *To.* 3.

[e] *Suet. in Ner. c.* 10.

[f] *Ovid. de Pont.*

[f] *Sed piger ad pœnas Princeps, ad præmia velox*
Quisque dolet quoties Cogitur esse ferox.

[g] *Horat. Od.* 3.

And of the Heathen-Gods another saith; [g]

Neque — Per nostrum patimur scelus
Iracunda Jovem ponere fulmina.

The Jewish *Talmud* saith, That God at certain times weepeth for that People, in consideration of his wrath, and their calamities decreed, God did once weep for them,

Christ wept over *Jerusalem*: Which [b] *Origen* calls, *The tears of God*. And, before the Deluge, the Scripture telleth us, That (either for the sins, or for the ensuing punishment of the World) *it grieved God at the heart*. In the Prophet God professeth, *I have no pleasure in the death of him that dyeth*. And Christ in the Gospel declareth; *It is not the will of your heavenly Father, that one of these little ones should perish*.

[b] *Orig. in Lu. Hom. 38.*

Gen. 6.6. Ezek. 18. 32. Matth. 18 14.

But the Heathen-gods have a character of cruelty fastened on them, by some other of their own Idolaters (for indeed, they were but Devils, as the Psalmist saith): One thus writeth of them; [a] *Approbatum est---Non esse Deis curæ securitatem nostram: Esse Ultionem.* And another before him;

Dæmonia Psal. 69. 5

[a] *Tacit. Hist. l. 1.*

[b] *Felix Roma quidem——*
Si libertatis Superis tam cura fuisset
Quàm vindicta placet——

[b] *Lucan. lib. 4.*

By which we see that confessed, which *Moses* said of the false and the true God: *Their Rock is not as our Rock, our enemies themselves being judges.*

Deut. 32. 31.

It is right worthy of our serious consideration, That God hath annexed to this Sabbatical Commandement divers great and peculiar priviledges, which are not to be found in any of the other *Nine*. As 1. The *Memento*, or, Remember. 2. The Ceremonial Type of the Seventh-day Sabbath (of both these we have taken notice before): But 3. Here is another special property, farre greater than the other two, or than is expressed in any

any of the other Commandments, contained in these words, [*For in six dayes the Lord made heaven and earth*, &c.] which is a strong argument to provoke us to obedience.

The Heathens (it seems) thought all such motives to be needless in Laws. One of them saith, [a] *Lex--jubeat, non disputet.* And, *Nihil mihi videtur frigidius, nihil ineptius, quàm lex cum prologo.* He would have Laws to command only, and not to perswade. It seemed otherwise to our Merciful Law-giver, who to his Laws hath added both a *Prologue*, and an *Epilogue* also; by which he not only commandeth, but disputeth his *Leiges* into obedience, as being most expedient and profitable to themselves: for it should strongly induce Man to obedience of that Law, which is imposed on him by the mighty *Creator of Heaven and Earth.*

[a] Senec. Epist. 94.

In the first of these Laws, (which a man would imagine to be the greatest) God useth only this motive, [*I am the Lord thy God, which brought thee out of the Land of Egypt.*] This was to move them, by way of gratitude, to adhere only to him, their Deliverer, and not to acknowledge any other God.

But the motive used in this fourth Commandement of sanctifying the Sabbath, is far stronger; because the deliverance of his people out of bondage, might possibly have been performed, either by Treaty, or by the Arme of flesh, without those plagues of *Egypt*, and wonders at the Red Sea; for the *Israelites* were numerous enough to have fought the *Egyptians*, and to subdue them; they wanted only

only Arms and Utenſils of Warr, which yet might reaſonably have either been forced from the *Egyptians*, or ſupplied by a forrain power; we well know, *Egypt* was not invincible, having been ſo often ſubdued.

Now the motive uſed in this Sabbath Law, is proper only to the Almighty, and abſolutely incommunicable to any Creatures, for none but God did, or could *make heaven and earth*, which is generally confeſſed by Heathens, Jews, and Chriſtians. *Plato* called God, [a] Πατέρα καὶ ποιητὴν τοῦ κόσμου. So by *Philo* the Jew he is called, Κοσμοποιὸς: And by *Dyonyſ. Areop.* Κοσμουργὸς: And by *Naz.* Δημιουργὸς κόσμου: And by St *Paul*, [b] Παντοκράτωρ; which is but *The Almighty Father and Maker of the World.*

[a] Plut. in Symp. c. 1.

[b] 2 Cor. 6. 18.

Among the wiſe Sentences of old *Pythagoras*, this is recorded for one, *If any man come and boaſt that he is God, let him create another World, and we will believe him.* And in the holy Scripture, This *making of Heaven and Earth* is often mentioned as a peculiar character of the true God? As, *In the beginning God created the Heaven, and the Earth*: And, *Happy is the man, whoſe hope is in the Lord his God, which made Heaven and Earth.* So it is in the New Teſtament, *Acts* 14. 15 and 17. 24. And by this the true God is differenced from falſe Gods; as, *The gods that have not made Heaven and Earth ſhall periſh.* And, *All the gods of the Nations are Idols, but the Lord made the Heavens.* And this character of God is put into the very front of our *Creed*. *Firſt*, As a ſtrong motive to incline us to believe, and truſt in him. *Secondly*, To inform the weaker

Gen. 1. 1. Pſa. 146. 5 Jer. 10. 11

weaker ſort of Chriſtians, who cannot apprehend what God is, or what to make the object of their faith; That it ſhall be requiſite and ſufficient for them, at firſt, To believe in God under this notion, thus; Whatſoever he is, that made Heaven and Earth, in him do I believe; for ſo the Pſalmiſt declareth, *My help cometh from the Lord, which made Heaven and Earth.*

Pſa. 121. 2

This great motive here uſed, to incline us to ſanctifie the Sabbath, doth evidently ſhew, that this Sabbath-Law is of greater concernment to us, than the firſt Law is. The reaſon where-of we have declared before *. And moreover; That the Sabbath which is here principally meant, doth not conſiſt in keeping of a day, whether the laſt day of the week (which God impoſed upon the people of Iſrael only, and that but for a certain time): Or the firſt day of the week (which God never at all commanded): But another kind of Sabbath is here commanded to be ſanctified; which Sabbath being rightly and deeply conſidered, will prove and appear to be that very ſame *Lord God* that made Heaven and Earth.

* Chap. 5.

For we have proved before: *Firſt*, That the *Sabbath day*, mentioned in the Moral part of this Commandement, doth ſignifie *God the Son*, becauſe in him only the Godhead can be truly ſaid to Reſt, and not otherwiſe. *Secondly*, We have proved, That the Jewiſh Seventh-day Sabbath was appointed only, to be for a type, figure, and memorial, or commemoration of that true and grand Sabbath (which is Chriſt). From theſe premiſes we here inferre, That the *making of Heaven and Earth* is mentioned in this

this Commandment on purpose, for a motive to incite us to a serious, and most reverentiall sanctification of this true, reall, and substantiall Sabbath; because he that is here called the *Sabbath day*, is the great *Day-spring from on high*; and is really, *He that made heaven and earth*. So that if we will acknowledge, that the Creator of heaven and earth is to be worshipped and sanctified by us, then must we also confesse, that this Sabbath which is the Son of God, is so to be sanctified.

No learned or prudent Christian (I suppose) will deny, that this *Son of God* was the Creator of Heaven and Earth; or, if any do, the Scriptures and primitive Church will gainsay them.

The Fathers expound these words, *Gen.* 1. 1. *In the beginning God created*, to signifie God the Father in God the Son. And *Joh.* 1. 1. *In the beginning was the Word*; that is, the Word or Son was in the Godhead, even that *Word*, by which *all things were made*. For the Word *Principium*, (Ἀρχὴ) as [a] *Tertullian* observeth, doth not signify onely, *Ordinativum*, (*i. e.*) a Beginning, in respect of the order of time; but *Potestativum*, (*i. e.*) a Primacy in power, and authority. For, from this word, Ἀρχὴ, Princes, Potentates, and Magistrates on earth, are by him called [*] *Archontes*, and by others *Demarchi*, (*i. e.*) Powers, Princes, and Rulers of People. One of the sayings of *Pittacus* the Philosopher, was, [b] Ἀρχὴ Ἀνδρὸς δείκνυει, (*i. e.*) Magistracy or power will show the disposition of a man. Hence also are the words, *Archangelus*, in St. *Paul*; *Archiepiscopus*, in *Chrysostome*

[a] *Tert. Adverſ. Herm.*

[*] *Id. Adverſ. Iudæos.*

[b] *Laert. in Pittac.*

ſtome and *Epiphanius*; and *Archipresbyter* and *Archidiaconus*, in St. * *Jerom.*

* *Hieron. Epiſt. 4.*

As to the appellation, *Word*; The Pſalmiſt ſaith, *By the Word of the Lord the heavens were made*: juſt ſo the Evangeliſt tells us, *All things were made by him.* That this *Word* was *God the Son*, every one knowes. The Pſalmiſt ſaith again, verſ. 9. *Let all the Earth— and all the inhabitants of the world ſtand in awe of him, for he ſpake the Word and it was done.* The Word by which the world was made, and of which *Moſes* thus wrote, *God ſaid, Let there be light—* and, *Let there be a firmament*, is not to be thought a tranſient or vocall word, as *Auſtin* ſaith, c *Non ſonabili verbo, ſed intelligibili.* And by ſuch a word, as, d *Manebat, non ſonando tranſibat*, (*i. e.*) The world was made by that internall and ſubſtantiall Word, which did not paſſe away from God, (as our words do from us) but by his *Word permanent*, of which St. *John* ſaith, *The Word was with God—* and, *The Word was God.*

Pſal. 33. 6

Joh. 1. 3.

c *De Civ. lib.* 11. c. 8.

d *In Ioh. Tract.* 37.

Joh. 1. 1.

Pſal. 104. 24. *O Lord, how manifold are thy works, in wiſdom haſt thou made them all.* Who this *Wiſdom*, and *Beginning*, and *Word* is, by which all things were made, the Goſpell hath taught us, that it is Chriſt, who is not onely the *Beginning*, and the *Word*, (as it is ſaid) but is alſo called, *The Wiſdom of God*, 1 *Cor.* 1. 24. And, *All things were made by him*, *Joh.* 1. 3. and, *All things by him were created, that are in heaven, and that are in earth*, *Col.* 1. 16.

The Jews, in diſparagement of Chriſt, called him both a *Carpenter*, and the *ſon of a Carpen-*

Mat. 6. 3. Matth. 13. 55.

Carpenter; so did *Celsus* in [a] *Origen*, and [b] *Julian* the impious and apostate Emperour. *Justin Martyr* doth indeed affirm, that Christ on earth was literally a *Carpenter*, and did make ploughs and yokes; (Ἄροτρα καὶ ζυγὰ) but withall, both St. *Ambrose*, and St. *Austin*, tell us, That he was also that *Carpenter* that built Heaven, and this mighty fabrick of the world. Finally, because this Son of God was, both the Creator, and also the Sabbath both of God and Men, therefore, for the sanctifying of him, this Motive is here mentioned, of *making heaven and earth*.

[a] *Cont. Cels. lib. 6.*
[b] *Theod. hist. lib. 3. cap. 23. Justin. Dial. cum Tryph. Ambr. Ser. 10. Aug. de Temp. Ser. 36.*

And rested the seventh day.

Touching this *Rest of God*, what it was, and why it is fixed on the seventh day, we have said much [a] *before*; and something more must be added, which will be more fit to be discoursed in the next, that this Chapter may not swell too big.

[a] Chapter 10, 11, 12, 13, 15, 16.

CHAP.

CHAP. XX.

The Exposition continued. That all the Divine Persons concurred, in Creating, Resting, Blessing, and Sanctifying. How the Son of God, or Second Person, is the Rest and Sabbath of the same Son of God. How he resteth in himself. Of the divers considerations of God the Son, in respect of Godhead and Manhood; and his severall Appellations respectfully. Why the seventh day was preferred above the former six. That the Ceremoniall Sabbath was for the memoriall of the Resting, and not of the Working of God.

And Rested the seventh day.

THe more literall and exact reading of these words, is, [*And rested on the seventh day*] for thus St. *Jerom* renders them, *Requievit die septimo*; and the *Clementine* Edition, [*In die septimo.*] For, it was not the day that was considered by the Godhead, but something that was performed on that day, that occasioned this Rest; which if it had been so done on any other of the former six daies, certainly, it would have been said of that day, as it is of this, that *God rested* on it. What that thing was, we have shewed before at large, namely, that it was in consideration of the Messiah, or Christ. It

It would now be enquired, what is meant by, *The Lord*, who is here ſaid to have *made heaven and earth, and to bleſſe and ſanctifie the Sabbath day*; whether it be meant of the Perſon of the Father onely, or of the Perſon of the Son, or of the Perſon of the Holy Spirit, or of all of them; becauſe all, and every one of them, is the *Lord*, and the *Creator*, and the *Sanctifier*. Of the Father, no man doubteth; and of the Son, we have proved before; and of the holy Ghoſt, holy *Job* ſaith, *By his Spirit he hath garniſhed the heavens*; and the Pſalmiſt alſo, *Thou ſendeſt forth thy Spirit and they are created*; and the Church, at the opening of Councils, uſed to ſing that Hymn in St. *Ambroſe*, which beginneth, [a] *Veni Creator Spiritus*. Job 26.13 Pſ.104 30

[a] *Inter Hymnos Ambroſ. To. 5.*

For when our Vulgar Catechiſms aſcribe *Creation* to the Father, and *Redemption* to the Son, and *Sanctification* to the holy Ghoſt, we are not ſo to underſtand them, as if theſe actions were of each ſeverall perſon: or, as if the Father had no intereſt in our Redemption, or Sanctification; nor the Son or Spirit in Creation; far be it from us to think ſo. But we believe, that the whole Godhead, and every Perſon therein, did joyntly co-operate in all theſe acts. Indeed, the *Father* created, but it was *in and by the Son*, and both, *by the holy Ghoſt*. So, the Son *Redeemed*, but it was from the Father, and by the Spirit. So, the holy Ghoſt *Sanctifieth*, but he doth it from the Father and the Son. So alſo in this place, the Reſt of God is not to be accounted, *the Reſt* of one ſingle Perſon onely, but of the whole Godhead, and of every one of the Three moſt

holy Persons therein.

If it be now granted, that the Son of God is this *Lord*, and *Creator*, *that made heaven and earth*; and He, that is here said to Rest; and also He, that is the onely Rest and Sabbath, both of God, and of us Men, (which we have proved before:) then it must follow, that the *Rest* it self is here said to *Rest*, and the *Sabbath* it self to rest in the *Sabbath*, and the Son of God must be the *Sabbath* of the same Son of God: Which, at our first hearing, may seem to be a violent Exposition; which yet is not so, as will presently appear.

The Reader may easily apprehend, that although God is entirely *One*, yet he is often represented to us under diverse and severall notions and capacities, as if he were not the *One* and the same God; for so this Son of God (who is the onely God) is set forth in Scripture, and is so by us to be apprehended and believed; as *Immortall*, and yet *mortall*; as the *Maker of all things*, and yet *made*; that he was *from Eternity*, and yet *born in time*; *the Father of all men*, and yet *the Son of man*; the *Creator* of his *Mother*, and yet her *Son*. All these speeches are true of this Son of God, considered in his severall and respective capacities; neither ought they to seem incredible or strange, because we find the like diversities in one and the same Man.

One (in *Plutarch*) said openly to a King sitting in judicature, [a] *Provoco à Philippo ad Philippum; I appeal from King Philip to King Philip, but in another temper.* So *Nazianzen* representeth the same person, both as a Judge, and as one arraigned, [b] *Te accuso apud te, Justum*

[a] *Plut. in Apoph.*

[b] *Naz. Epist. 79.*

ſtum judicem. So doth St. *Ambroſe* to one, as if he were both Client and Counſellor, c *Stulto conſiliario uſus es tecipſo*. Upon theſe words, *Pſal.* 140. 1. *Deliver me, O Lord, from the evill man*, St. *Auſtin* ſaith, d *à te, te liberat*, (*i.e.*) God doth deliver a man from himſelf. And upon thoſe words, *Deliver us from evill*, he ſaith, *Deus te liberat, à teipſo malo*. We have a Proverb, that a *man is his own neighbour*. And we often read of, *Alter tu*; and, Ἄλλος ἐγώ; and, *Ille ego*; and, *Ego ille*; as if a man were another, and not himſelf. Juſt ſo, the forenamed Father ſpeaketh of God, * *Domine, repellis nos à te, da nobis alterum te*. So we may often obſerve Preachers, in their Prayers, appealing from God to God; when they mean, *from God*, as conſidered onely in his *Court of Juſtice, to the ſame God*, as ſitting in his *Temple of mercy*, which is onely Chriſt.

c *Ambr. Ser.* 64.

d *Aug. Hom* 29. *& de Temp. Ser.* 233.

e *Proximus egomet mihi. Ter.*

* *Aug. in Joh. Tract.* 27.

In like manner, the great Apoſtle ſpeaketh of *God* and of *Chriſt* ſeverally, as of two, 2 *Tim.* 4. 1. *I charge thee before God and the Lord Jeſus Chriſt*; and this is uſuall in Scripture. † Although we know, that the Lord Jeſus is that very ſame God. But the Second Perſon in the Trinity is deſcribed in holy Writ, as if he were diſtinct and different from himſelf; and this is, in regard of a *two-fold* conſideration of his Perſon.

† *Act.* 4. 12 *Rom.* 1. 7. 1 *Cor.* 1. 3

Firſt, If we look on him, and conſider him onely in his pure Divinity; then (according to the Scriptures) we call him, *The mighty God, the everlaſting Father*. The *Creator*, by whom *all creatures were made*. *God the Word*, *God the Son*. And the *eternall Son* of the *eternall Father*. And, the *Lord JEHOVA*. Of

Iſa. 9. 6.

him it is said, *Thy throne, O God, is for ever and ever.*

Secondly, When we consider him together with his assumed Human Nature, then we call him *Messiah, Christ, God's Annointed Emmanuel, The Word made flesh, God incarnate, God manifested in the flesh; God, in the likenesse of sinfull flesh; In the form of a servant, Made of a woman*; and, *The Son of man.* Which appellations cannot appertain to this Second Person, but onely in respect of his Incarnation.

The Premises being acknowledg'd and granted, these Mysteries will be discover'd: 1. How God the Son is both the Creator of all creatures, and also the Rest or Sabbath of the Godhead. 2. How the Son of God may be truly said to Rest in himself. 3. How the Rest it self is said to Rest in it self, and the Sabbath in the Sabbath. All which the Reader will understand, by considering these few *Aphorisms* following, which are deducible from those *two Considerations* of the Person of Jesus, just now mentioned.

1. *The Son of God, considered onely in his pure Divinity, is the Lord, and the Creator, who is here said to Rest.*

2. *The Son of God, considered in respect onely of his Godhead, cannot be truly called the Rest or Sabbath of God and Men.*] The reason is, because the Sabbathship of this Son of God consisteth not in his pure Divinity; for if so, then this Sabbath, which is fixed onely on the first seventh day, must have been before, and also from eternity. But it consisteth in consideration of the human Nature, assumed into personall union with the Divine Nature.

3. *The*

3. *The Son of God, considered onely as incarnate; or, as the Son of man; or, as Christ; cannot be called the Creator of the world.* The reason is, because the Creation was performed by this Son of God, before the foundation of his Incarnation was wholly laid, (as is shewed before) or, before he could be called the *Son of man.*

4. *The Son of God is (and may be truly called) the Rest or Sabbath of the same Son of God.* This Proposition is thus to be understood, That God the Son, or Word, who is the onely eternall God, did, and still doth, rest in himself, so as is said in this Commandment; but his so resting is onely in consideration of his Incarnation, and as he is *Emmanuel*, and not otherwise: So that he is not to be called the Sabbath or Rest, either of himself, or of us men, as he is onely *the Son of the Father*, but as he is also *the Son of his mother*; for in this consideration onely, he is styled in his *Types*, the *Rest* of the Godhead, and *the Resting place*, the *Habitation*, the *Temple*, the *Delight*, and the *well-beloved Son, in whom God is well pleased*; or (as *Beza* most judiciously rendreth those words) in whom the *Godhead doth acquiesse*, (as is before noted.) This is that Sabbath or Sabbatism of which the Apostle speaketh, *Heb.* 4. 9. that *there remaineth a Rest* (Σαββατισμος) *to the people of God.* The sum and conclusion is:

1. *The Son of God is the Creator even of the Son of man, and of all the world.*
2. *The Son of man is the Rest or Sabbath of the Son of God, and of all holy men.*

Rested the Seventh day.

In the whole History of the Creation, we find mention but of seven daies, and no more; for all succeeding daies are but the re-iteration of the first seven. Of these seven, the last onely is blessed, and graced with *the Rest of God*, and therefore preferred before the *first day*, wherein Heaven was made; and also before the *sixth day*, wherein Man was created. And this without any injury or slur to any of the former daies.

When the noble Generall, *Themistocles*, was twitted and repined at, by some succeeding and inferiour Commanders, because he only had the name & glory of those Victories, which had been obtained by their joynt-labours and valour; the Generall answered them with this *Apologue*; Once, said he, *the working-day* contended with *the Holy-day* for preheminence, upon this reason, that the Working-day, by labours and molestations, prepared all things ready for the solemnity; but the Holy-day, without labour, onely rested in quietnesse, and enjoyment of those labours. The Holy-day replyed, * *Sed ego nisi fuissem, tu nunquam esses.* (*i. e.*) Had it not been for the Holy-day, Working-daies had not been at all. His meaning was, that without his wisdom and policy, (whom they accounted but as an idle Holy-day) they had all been defeated, captivated, and utterly lost. So is it here. The seventh-day is therefore preferred before all other the former daies, because it represented the great Creator of all daies, and

* *Plut. Quæst. Rom.*

the

the Redeemer of the Man, and the Woman, and of all their posterity; without whom, no daies had been at all; or if any had been, yet (without this Sabbath) they had been to us but daies of misery, and but wofull *Paraſceues against the day of wrath*. Whereas this myſterious Sabbath is he, by whom *we ſhall be ſaved from wrath*. Wherefore, as all the elder ſons of *Jeſſe* paſſed before the Prophet, and not one of them was choſen to the honour of *Unction*, that it might be reſerved for the youngeſt, even *David*; ſo, not one of the elder dayes is graced with the honour of *God's Reſting*, but that preferment is deſervedly reſerved for the laſt, or youngeſt day; which day did indeed ſignifie *David*, yet not the *literal* or *typical David*, but *Chriſt the Son of David*, who is very often in Scripture expreſly called *David*, as *Jer.* 30. 9. *Ezek.* 34. 23. *Hoſ.* 3. 5. In a word, he that underſtands in what particular thing *the Reſt of God* conſiſteth, may, by the ſame, eaſily apprehend, why it is fixed on this ſeventh day.

Rom. 2. 5. Rom. 5. 9.

Wherefore the Lord bleſſed, &c.

That which our Engliſh readeth, [*Wherefore*] St. *Jerom* and the *Latines* generally read, [*Therefore*] *idcircò*: From which word we obſerve, that the Judaicall or Ceremoniall Sabbath, was not appointed in conſideration of the work of Creation, or that men ſhould on that day contemplate and meditate onely on the creatures of the world, (although thoſe wonderfull works are alſo right worthy of our ſerious conſideration, and

should be a great motive to incite us to glorifie the Almighty Creator) but it was principally ordained, to put both the Jews, and us Christians also, in mind of the *Rest of God*, and to move us all to consider, in what this Rest consisteth, which doth far more concern us and our happinesse, than all the world without it; because otherwise, neither the world, nor any creatures therein, nor the perfect knowledge by our Studies and Arts, of all the excellencies and secrets thereof, can bring us to that everlasting Rest, which was but typically figured by this Ceremoniall Sabbath: For, *What is a man profited if he gain the whole world, and lose his own soul?* Mat. 16. 26. Now that this [*Wherefore*] or [*Therefore*] relateth to the Rest of God, and not to his creating of the world, we are expressly taught by *Moses*, who tells us, *That God blessed the seventh day, and sanctified it; because that in it he had rested from all his works.* Gen. 2. 3. So that the Rest of man on that day was afterwards enacted by a Law, for a memoriall of the *Resting*, and not of the *Working* of God. Concerning the *blessing* and *sanctifying* whereof, we are next to enquire.

CHAP.

CHAP. XXI.

The Expoſition concluded. The meaning of bleſſing and hallowing the Sabbath day. The difference of hallowing God's Name, and hallowing of Creatures; and of the differences of Holineſs. When the Seventh day was firſt hallowed; and how it was diſ-hallowed. Something of Sacrilege. How the Prophets ſpake truly of things to come, as if they had been paſt. Of the Prophetical figure called Anticipation, with Rules and Examples thereof applied to this Sabbath.

The Lord bleſſed the Sabbath day (or Seventh day.)

THe Leiturgie of the Church of *England* readeth (*the Seventh day*); but the Original hath, *the Sabbath day*. Both are read indifferently; as *Gen.* 2. 3. hath the Seventh day, and ſo have ſome of the other languages in this Commandement, as appeareth in the late incomparable and renowned work of our new Great Bible. Indeed, both are one in this place; For the Sabbath Ceremonial is but the Seventh day; and the Seventh day only is that Sabbath which is here meant, it being but a Sabbath Typical.

Bleſſed

Blessed the Sabbath day.

To blesse (*Benedicere*) is, to speak some good of it; as in the Leiturgie of St *Basil* this Prayer is found, [a] *Domine, loquere bonum in cor Regis; pro Ecclesia tua.* When God blesseth, he conferreth some favour, or special priviledge; as here, on the Sabbath day, such as it was capable of, and in order to that purpose, for which it was blessed; which was to signifie Man's Rest in Christ. The blessing of a Day, is not like his blessing of a Man; on whom, by blessing, he doth effectually conferre something that is beneficial to him, as spiritual Graces, or temporal Favours, as *in Children, Lands, Cattel, Basket and Store*, mentioned *Deut.* 28. and as *Isaac* blessed his Sons, with *the dew of Heaven, and fatnesse of the Earth.* But the Sabbath being uncapable of such benedictions, the blessing of it must consist in such respects as these. 1. God chose that day for his own *Mysterious Rest*. 2. He appointed that day only, and not any of the other *six*, to be for a memorial to his people of the grand blessing of their Rest in Christ. 3. He ordained it for a corporal rest, both for Men and Cattel. 4. He gave most strict command, upon pain of capital punishment, for the keeping thereof. 5. He appointed larger Sacrifices on that day, than on the former dayes. 6. He appointed a larger portion of Manna on the *Paraskeue*, as a provision for the Sabbath. 7. He appointed this holy day to be weekly, that is, two and fifty times in the year, whereas other Festivals (except new Moons)

[a] *Basil. n. 2.*

Moons) were but once. These, or such like, are the blessings thereof.

And hallowed it.

Hallowed is holied, or sanctified; The meaning is, that God designed it to be an holy or hallowed day.

To be an hallowed, or sanctified day, is, to be divided, separated, or distinguished from other common dayes, by way of preferment, honour, and preheminence, and to be set apart so, as, that work which might lawfully have been done on that day, before it was hallowed, might not be done on it, after the hallowing thereof.

We read of *hallowed*, or *holy oyl*, *holy vessels*, *holy vestments*, and *holy places*, which might not be used or applied to any other service, but that only, for which they were hallowed and destinated; So this hallowed day, was not to be imployed in common works, as other unhallowed dayes were (for that would have been a profanation thereof;) but it was wholly to be bestowed and spent in the service of God the Sanctifier, by the serious and thankful consideration of that blessed Rest, which he had procured and designed for Man; And this hallowed use was to continue from the first institution thereof, untill the period, and repealing of it, by the same God, who hallowed it. Which was performed evidently by Jesus Christ, who is the same God, which did sanctifie it; and this he did not, untill God had actually, and visibly, exhibited in the flesh, the reall and substantial accomplishment,

plishment of that Typical, Ceremonial, and Temporary Sabbath, in the Person of the said Lord Jesus.

But yet (during the vigour and continuance of this *hallowing*) the Sabbath day was not altogether and absolutely quitted from all manner of working; We know the Priests did then work hard, and Souldiers marched, and other works were lawfully done; the reason was, because this Sabbatical *Hallowing* was but meerly figurative and ceremonial, and therefore dispensable in case of pressing necessity, and charitable accommodation toward our brethren, and in duty to God; and also, because such workings are commanded by a Superiour Law, even the Moral Law of God, whereby we are required, *To love the Lord our God with all our heart; and our neighbour as our self.* This Law hath been in force ever since the Creation was finished, and so shall continue until the end of the World; but the *hallowing* of the Seventh day, was neither from the beginning, nor was it to last to the end of the World, being but Ceremonial and Temporary: and therefore ought to give place to the Law Moral.

We find *Hallowing*, or Holiness, applied diversly, to several things, and for divers considerations.

First, There is an Holiness *Essential*, which is only in God, who is the Fountain of all inherent Holiness, and is Holiness it self; which we are to acknowledge, and which we do confesse, when we pray, *Hallowed be thy Name.*

Secondly, There is an Holinesse *Moral*, o

of *Qualities*, derived from God, the Fountain thereof; such is in holy Men, as *Piety, Righteousnesse, Justice, Truth, Sincerity, Fear, and love of God, Faith, Hope, Charity*; This is that which Divines call *Inherent Holinesse*.

Thirdly, There is an Holinesse by *Dedication*, or Assignment, as of *Places, Vessels, Vestments, Men, and other Creatures, and of Times*, as this Hallowed Sabbath day is; Hence we say, *holy Temple, holy Church, holy Day, holy Eucharist*, for the Bread and Wine to be used therein, are of themselves but *Elements*; but after Dedication, or Consecration of them, or *Hallowing* (which our fore-fathers called *Howseling*) them to that Mysterious use, we call them *Sacraments*. Divines call this *Holinesse, Relative*. *Fox in Hen. 8.*

It is but a trivolous cavil, or excuse, of *Sacrilegers*, who make no scruple of abusing or demolishing hallowed places, as Churches and Chappels, or robbing them of their vessels, goods, lands, and Revenues, which were consecrated; because (they say) such things have no holinesse, or holy qualities *inherent* in them, as, no *piety*, no *faith*, or *hope*, &c. I wish such to consider also, what *inherent* holinesse the *Jewish Sabbath* had; or *Achan's Wedge of gold*; or *Ananias his money*, except only the holinesse, or hallowing of *dedication*, or destination; Yet the profaning and subducing of these, was punished by *stoning, burning*, and by *sudden death*; and all this by the Sentence of God himself, although the hallowing (in the case of *Ananias*) was not by God, but voluntarily, only by himself. It may reasonably be feared, that the strict injunctions and commands *Num. 15. 35. Josh. 7. 25. Act. 5. 5.*

mands of some such Sacrilegers, for observing the Christian *Sunday*, which was not hallowed by any Command of God, but only of Men, will one day condemn their abuses of other things, which were also hallowed by Men; as Christ said, —— *Ex ore tuo, serve nequam*, &c.

But then, the *Sabbath-day* having been thus *hallowed*, or sanctified by God, How comes it to be *unhallowed*, and laid common with other dayes? Would God revoke that which himself had constituted? Or, durst Man presume so to do? This seemeth to thwart that heavenly Voice, which said to *Peter* in a like
Act. 10. 15 case, *What God hath cleansed call not thou common.*

To this our Answer is. *First*, Man might not presume to alter or null any of Gods Ordinances, without *Divine warrant*: But the dissolution of this Sabbath-day was done by the grand Warrant of the *Son of God*, and by him then, when he was *the Great Son of Man*. *Secondly*, We say, That God never unhallowed, or revoked any Sanctions which Himself ordained, during the time, and purpose that were by him intended for them to continue in force and use. For some Divine Constitutions were inacted to continue but for a set-time, as the *Types* were, *Sacrifices*, *Circumcision*, *Passover*, *Tabernacle*, and this *Sabbath*: all which, and many such, were but Ceremonial Sanctions: But others were ordained by him to continue to the end of the World; as all the *ten Commandements*, which are *Sanctions Moral*: These God never yet revoked, nor never will: But the other sort, which were

were but Ceremonials, and intended to last but during the Pedagogie of his People, and so for a certain limited time, *viz.* untill the *manifestation of the Son of God in the flesh*. Which being accomplished, those temporary Ordinances were to cease; and this, without any mutability on Gods part, or Sacrilege of Men. Just, as when a Man gives a pension, or rent, to pious use, for a limited time of ten, twenty, or thirty yeares, and no longer; when that time is expired, the Pension may cease, without any Sacrilege of the Doner.

Hallowed.

The principal Question in this *hallowing*, which hath most perplexed the minds of many good Christians, is, concerning the *Time*, when God did actually hallow, or set apart the Seventh day, whether on the first Seventh day of the World, or, whether not before the dayes of *Moses*, and the *Egyptian* deliverance.

To this we answer confidently and resolutely; That although it is most certain, that God did rest on the first Seventh day of the World, (but so, as hath been at large shewed before), yet he never appointed or hallowed a weekly Seventh day for Man's rest, untill the dayes of *Moses*: Our Reasons for this Assertion are these.

First, If the weekly Seventh day had been hallowed at the beginning, as a Law, it must have been, either written in Mans heart, as all Moral Lawes of God were ever since Man was made; or else it must have been openly declared

as

as a *Law positive*. But the Seventh-day Sabbath was not written in Man's heart; For if so, then it must have bound all Nations in all Ages, which as yet it never did. Neither was it then declared overtly as a *Law positive*; for if so, then certainly we should have found some mention, or footsteps of it in the History of the Patriarks, which lived before *Moses*: But we find nothing of it in all that long time; and we are well assured, that neither *Adam*, nor any of his posterity, did ever so Sabbatize untill the dayes of *Moses*. This is the Doctrine of the Fathers generally, and of the Church Primitive.

Secondly, The *Preface* before the ten Moral Laws, which containeth the date or time of their Promulgation by writing, to me seemeth to be annexed to them, on purpose, to prove this Assertion concerning the first establishment and original of the Seventh-day Sabbath; For thus we read, *I am the Lord thy God, which brought thee out of the Land of Egypt, Thou shalt, &c.* By which it may appear, that the publication of the Laws was after the deliverance out of *Egypt*. Just so the Prophets date their Prophesies at the beginnings of them; as, *The vision of Isaiah in the dayes of Uzziah*, &c. And, *To Jeremiah the word of the Lord came in the dayes of Josiah.* And, *In the first year of Jehoiakim's captivity, the word of the Lord came expresly to Ezekiel the Priest.* The like we find in *Daniel*, *Amos*, *Micha*, *Zephani*, *Haggi*, *Zechari*. And in the Gospel also. *In the dayes of Herod.*---And, *Cæsar Augustus.* And *Tiberius Cæsar.*

Isai. 1. 1.
Jer. 1. 1, 2
Eze. 1. 2, 3.
Luke 1. 5.
2. 1
3. 1.

Here

Here I desire the learned Reader to consider with me, why it pleased the Divine Wisdom to put so late and low a date to the whole *Decalogue* of the Law Moral, which we are well assured was in force from the creation of the first Man? If not for this reason only because there was something inserted, and added to these Laws, which was *new*, and was not written in Man's heart, nor ever imposed on the People of God, untill they had been delivered out of *Egypt*: And, That *new thing* was, this Ceremonial Precept of hallowing the weekly Seventh-day Sabbath.

If it be here urged, That *Moses* expressly writeth in the history of the first Seventh day, That *God blessed the Seventh day, and hallowed (or sanctified) it.* Therefore if it were hallowed so early, how can we truly affirm that it was not hallowed untill four and twenty hundred years after?

To this we say (although it hath been most solidly answered before by a right worthy and learned Writer a), That *Moses* doth not write, that God hallowed it *then*, and on that very first Seventh day, nor doth he there shew *when* it was hallowed; but only *why* God did chuse th Seventh day in after-times to hallow or sanctifie it, and none other of the six. The words of *Moses* may well justifie this Exposition: for thus we read, *God blessed and sanctified it, because in it he had rested.* *Had rested*, signifies the time, not present, but past. So the meaning is; That because God had formerly rested on the first Seventh day, therefore afterwards, when he had drawn his people together out of *Egypt*, he chose and preferred

a *Hist. of the Sabbath.*

that day above the other dales, and commanded them to keep it holy.

If it be further pressed, that even in this fourth Commandment, the words of *Blessing* and *Hallowing* are delivered in a *Tense*, which signifieth the *time-past*, as *Benedixit*, and *Sanctificavit*, that is, *He hath blessed and sanctified*: Which words do indeed relate to a former hallowing thereof, before the giving of the Law. And if so, Why may they not point to the hallowing on the first seventh day?

To this we answer, and grant, that the Hallowing here signifieth the time past; for otherwise it would have been said, *He blesseth and hallowеth*, in the present tense. But this *Past*, or *former time*, referreth us onely to that time, when the Sabbath day was first actually and declaratively hallowed, or set apart; and was no further off, than the time of the falling of *Manna*: So we read, *Exod.* 16. 13. *This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord.* And, vers. 29. *See, the Lord hath given you the Sabbath ... So the people rested on the seventh day.* This is the first seventh day-Sabbath that ever was ordained by God, and made known unto his People.

Exod. 16. 13.

But let it be supposed and granted, that the seventh-day-Sabbath was blessed and hallowed on the first seventh day of the world, as we read, *Gen.* 2. 3. yet that *Hallowing* will not gain-say our assertion. For the better understanding whereof, I will here set down two Propositions to be examined, which at first will seem opposite one to the other, and yet will both prove true.

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1. *The seventh day was hallowed in the beginning, in the daies of* Adam.
2. *The seventh day was not hallowed untill the daies of* Moses.

Concerning the first, (*The seventh day was hallowed in the daies of Adam*) If *Moses* had said, that God hallowed the seventh day, not onely in *Adam's* time, but also before the Creation, and from Eternity, he had said nothing but the truth. But this hallowing was secret, in the Divine Mind onely, in God's Decree and Purpose in his Counsell, Providence, Predestination, and good Pleasure. For whatsoever God hath done before these daies, or now doth, or shall do hereafter, were all present to him from eternity; for, to him, *Was*, *Is*, and, *To come*, are but as one moment. All things and times were present to him from everlasting. So that in consideration of this Decree we say, that the seventh day was hallowed before the daies of *Moses*, and also before the daies of *Adam*. Just as we may also truly affirm, that the world was in *Being* before the actuall Creation thereof. But this *Being* is to be understood onely of the *Idea* in the *Divine Mind*; and so is this early hallowing of the seventh day. And this is really true, and may be affirmed in plain down-right speech without any Rhetoricall figure. 1.

To the second Proposition, that, [*The seventh day was not hallowed till the daies of Moses*] this is to be understood in respect of the actuall performance and *execution* of the foresaid *Decree*, and of the patefaction, manifesta- 2.

nifestation, or declaration thereof. The hallowing was *Præsitum*, but not *Præstitum*; The Pre-science of God was before man's Cognisance. God's hallowing by his Decree was from Eternity, but the execution and actuall effect thereof was afterwards in *Time*, even in the time of *Moses*, and not before.

It must needs be granted, that the world, and all its creatures, had some kind of *Beeing* before their actuall creation, because the Scripture thus teacheth us, *Known unto God are all his works from the beginning of the world*; yet then, most particulars were unmade. And, *The Lord knoweth who are his*, surely he knew them before they were actually made. And, *He hath chosen us in him* (in Christ) *before the foundation of the world*; every one knows, that *Election* was before *Creation*. We read also of the *Purpose* of God, and of *grace which was given us in Christ Jesus before the world began*. These truths cannot otherwise be understood, but onely in consideration of the *Beeing* of Creatures in the *Idea*, or *Divine Mind*, before their existence in Nature. *Tertullian* saith, * *Ante omnia Deus erat solus, ipse sibi mundus, & locus, & omnia solus, quia nihil extrinsecus præter illum.* The Schoolmen have also taught us these Maxims, *Non entis nulla est scientia.* And, *Non ens non intelligitur.* And, *In Deo sunt omnia.* Therefore, because neither the *Knowledge* of God, nor his *Election*, nor his *Giving grace*, can be said of, *Non entities*, and meer *nothings*; it will follow, that these *known* and *chosen objects and subjects of grace* had a *beeing*, before their actuall creation; and this Beeing must

Act. 15. 18

2 Tim. 2. 19.

Eph. 1. 4.

2 Tim. 1. 9

* Tert. Advers Prax. p. 381.

muſt be onely in the ſame *Knower* and *Chooſer*, and that is God.

If it be enquired, why *Moſes* mentioneth this *Hallowing* ſo early, ſeeing it was not declaratively enacted, till ſo late, as is ſaid? To this we anſwer, That there was great and weighty reaſon why he did ſo, Becauſe the true and reall Sabbath (whereof the ſeventh-day-Sabbath was but a figure) is indeed the greateſt, and moſt-concerning, and moſt beneficiall myſtery of true Religion; for it ſignified Chriſt the Saviour, and our onely means and hope of everlaſting Reſt in him. And it will be a great conſolation to us, if we rightly conſider, that our mercifull God ordained a ſure means for our bleſſedneſſe, ſo early, as, not onely at the beginning of the world, but alſo from eternity; although the externall publication and celebration thereof, was not conſtituted untill the daies of *Moſes*.

Juſt ſo, the latter Prophets ſpake of the *Birth*, *Paſſion*, and *Death* of our Redeemer, as if all had been performed before their daies; which yet was not actually effected till long after the death of thoſe Prophets. And this they ſpake and prophecyed by a προλήψις, or *anticipation*, as St. *Auguſtine* calls it, without which Figure, the truth and actuall performance of their prophecies cannot appear. And for our right underſtanding of thoſe proleptical Prophecies, the Fathers have left us many rules and inſtances, ſuch as theſe.

Aug. lib. locut. in Nu. To. 3.

Tertullian ſaith, [a] *Scriptura, Quæ futura ſunt, pro factis annuntiat.* After him, *Euſebius* obſerveth, [b] *Prophetica conſuetudo eſt, Quod futurum eſt, quaſi præteritum enunciare.* St. *Baſil*

a Tert. de Trin.

b Euſeb. de Demonſt. l. 4. c. 15.

c Baſ. in Iſa. c. 1. d Naz. Orat. 35.

Baſil ſaith, c *Prophetæ enarrant futura, quaſi præterita.* And *Nazianzen*, d *In Scriptura ſæpe tempora invertuntur.* The ſame is obſerved by *Cyril*, *Chryſoſtom*, *Ambroſe*, and very often by St. *Auſtin*.

Ro. 4.17.

The great Apoſtle hath alſo taught us, that *God calleth thoſe things which be not, as though they were.* (Μὴ ὄντα, ὡς ὄντα.) Upon which words the Gloſſe ſaith, e *Apud eum jam ſunt, quæ futura ſunt*; With God thoſe things are preſent which to us are to come. And, *Habet electos ſuos quos creaturus eſt,* ——— *quos habet apud ſemetipſum, non in naturâ ſuâ, ſed in præſentia ſua.* (i. e.) God hath his Elect, which yet are not born; he hath them in himſelf, and preſent with him, though not exiſtent in nature. All this we find to be confirmed by the writings of the Prophets, in whom God ſpake: *Iſaiah* ſaith of Chriſt, *Unto us a child is born, and unto us a ſon is given*; yet this Prophet died about 600 years before the birth of Chriſt. He ſaith again of the Paſſion of Chriſt, *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities. He was oppreſſed, afflicted* ——— *brought as a lamb to the ſlaughter, &c.* Juſt ſo the *Pſalmiſt* ſpake long before, *They pierced my hands and my feet. They caſt lots upon my veſture. They gave me gall and vinegar.* All theſe, and many more ſuch prophecies, are meant of things not then paſt, but to come, and yet were true; becauſe, as St. *Auſtin* ſaith, f *Prædeſtinatione jam facta erant, quando ſuo tempore futurum erat.* (i. e.) Theſe things were actually decreed in heaven, though not acted on earth: as *Herod* and *Pilate* are ſaid to have done, what

e Gloſ. in loc.

Iſa. 9. 6.

Iſa. 53. 5, 7

Pſal. 22. 16, 18. Pſal. 69. 21.

f Aug. cont. Max. lib. 3. c. 16. & 17.

Act. 4. 28.

what the hand and counsell of God determined before. So we read, *He predestinated--called--justified--glorified*, as if all these were already performed; yet many are to be called, justified, and glorified, who then were, and as yet are, unborn. So Christ is called, *The Lamb slain from the foundation of the world.* All these *Futures* are spoken as if they had been past, because to the *All-seeing Godhead*, they were as evident and present, as if they had been performed: and this, in respect of the *Divine Providence*, and *Eternall Decree.* Upon the same ground, *Moses* might truly assert the *Hallowing* of the seventh day at the beginning of the world, although it was not so declared untill the daies of the said *Moses.* Thus much may serve for Exposition of the Ceremoniall part of this Sabbaticall Commandment.

Ro. 8.30.

Rev.13.8.

CHAP. XXII.

The Reasons why God conferred honours on the seventh day; and why he also laid some slurs upon it; as 1. *That the Sabbath day was not made known till* Moses *time, nor at all mentioned by* David, *nor the Sabbath-Law by Christ.* 2. *That God commanded some works on that day.* 3. *That no Manna fell on it.* 4. *That Christ lay dead on that whole day.* 5. *That God called it but a signe, and that it was nothing else.* 6. *That it is said to be made for man.* 7. *That it is impossible to be kept generally, and also inconvenient, occasionally to the Jews. That the impossibility both of the seventh-day-Sabbath, and also of the Morall Law, was designed by God, to drive Man to seek for Rest and Salvation onely in Christ.*

THe Jews greatly erred in misunderstanding the fourth Commandment, as if the hallowing of the seventh day had been the onely scope and purport thereof; whereas indeed that day was but a meer figure of the true Sabbath, which is Christ; for he onely is the Sabbath or Rest, both of the Godhead and of us men, as hath been at large shewed before.

Yet

Yet becauſe the ſeventh day was a figure of ſo great a myſtery and bleſſing, therefore God did hallow and honour it with many priviledges, ſuch as are before rehearſed: But withall, he clogged it with many incumbrances and inconveniences, and ſome diſparagements and ſlurs alſo, and diſgraces, more than any other day, as an allay or abatement of honour; like the Boy's *Memento* to King *Philip*, who every morning call'd upon him with, Φίλιππε, Ἄνθρωπος εἶ; ſo did God with this Sabbath day. And at length, when the period of the uſe thereof was accompliſhed, he caſt it quite away. And this he did on purpoſe, to withdraw his people from doting on the ſhadow, to the apprehenſion of the true, reall, and ſubſtantiall Sabbath. *Ælian. l. 8. c. 15.*

When Princes confer honours or eſtates upon their ſubjects, they uſually Onerate their Patents with ſome reſervations of fealty, homage or ſervice, for an acknowledgment of their minoration, and ſubjection to their Soveraign. Upon ſuch divine Policy it pleaſed the Godhead, ſo to reſerve the ſupream honour to himſelf, in the whole œconomy of his inſtrumentall Types and Servants; and therefore he choſe things, which in themſelves were but of low condition, and baſe eſteem amongſt men, that ſo the principall honour and efficacy of their ſervice, might be aſcribed to himſelf. Thus he appointed thoſe poor creatures, *Sheep, and Neat, and Goats*, as ſacrifices, to repreſent the grand Sacrifice and myſtery of the death of Chriſt. Then, by the *brazen image of a Serpent*, lifted up upon a pole, he repreſented Chriſt as crucified, although a Serpent is Num. 21. 8. Joh. 3. 14.

is, of all creatures, esteemed most vile and cursed. The great Sacrament of taking away sins, called *Circumcision*, was to be performed on that part of man's body, which is called *uncomely*, and *pudendum*. Indeed, the *Temple* was a splendid and glorious type; but even this, and the other, were sleighted, when they had served their due time. All this was to instruct his people, not to adhere and rest on the figures, but principally to regard and consider the signification and substance of them. For when they confided in, and boasted too much of their *Templum Domini*, God suffered it soon after to be destroyed; and when they magnified the *brazen Serpent*, with offering incense to it, the good King *Hezekiah* brake it in pieces.

Jer. 7. 4.

2 King. 18. 4.

The like policy was used by the Divine Wisdom in the New Testament, by choosing contemptible men to administer the Gospell, as *Fishermen*, *Ideots*, *unlearned and ignorant*, Act. 4. 13. *Foolish things*, *weak things*, *the base*, *despised*, *and the* (Μὴ ὄντα) *Nothings of the world*, 1 Cor. 2. 27, 28. And such as were esteemed *the filth*, *and the off-scouring of all things*, 1 Cor. 4. 13. And also, *the foolishnesse of preaching*, 1 Cor. 1. 21. The Apostles were suffered to be *poor*, *naked*, *hungry*, *to be stoned*, *scourged*, *imprisoned*, *crucified*, *beheaded*, *slain with the sword*. The reason of these dispensations may thus appear: When the *Lystrians* esteemed too highly of *Paul*, as if he were a god, presently God suffered him to be stoned almost to death; of which, and all such like permissions, the same Apostle hath left us this true and usefull document,

Act. 14. 12.

We

We have this treasure in earthen vessells, that the excellency of power may be of God, and not of us. Just so, that the people of God might be induced to consider, and look after a far more high and noble Sabbath, it pleased the wise Godhead to incumber the seventh-day-Sabbath with such disparagements as these following. 2 Cor. 4. 7.

1. The Sabbath-day was never made known or mentioned, untill 24 hundred years after the Creation, although other Ceremonialls had been enacted long before, as Sacrifices, and Circumcision, and the Passeover also some time before it. It seems, that in all that long time, there appeared no necessity or use of a seventh-day-Sabbath. St. *Augustine* further observeth, [a] *Non invenimus Davidem aliquando recordatum Sabbati secundum observationem Judæorum.* (*i.e.*) *David*, (or whosoever with him was the Psalmographer) never mentioned the Jewish Sabbath, although in the Title of that Psalm, the Sabbath day was mentioned, in, or before, *Austin's* time, as appeareth in St. *Jerom.* But surely, *Austin* knew that Title to be added by some other, and not by *David.* We have also observed before, that Christ himself, in the Gospel, did never rehearse the Sabbath-Law.

[a] *Aug. in Psal. 37.*

2. After this Sabbath-Law was set up, God laid a necessity on his people by command, of breaking and prophaning it, in *Marching, Sacrificing, and Circumcising*; as also by humane necessities, in the works of *Midwifry, milking, feeding, and helping their cattle.* And by the precept of loving their neighbours, to assist them in the casualties of fires, sickness,

sickneſſe, wounds, and in wars-defenſive, of themſelves and their brethren; or elſe they
1 Mac. 2. 38. muſt have periſhed, as many did in the *Maccabean* times, by their Sabbaticall ſuperſtition, in not defending themſelves; for upon this needleſſe nicety, they ſuffered their City to
b *Ioſ. Ant.* l. 12. c. 12. be taken by b *Ptolemæus Lagus* on a Sabbath
c ibid. l. 14 c. 8. day; and their Temple alſo afterwards by c *Pompey* the Roman, whereby the Jews became firſt ſubject and Tributaries to *Rome*. After this, when the Jews rebelled againſt the
d ibid. *de Bel.* l. 1. p. 808. Romans, d King *Agrippa* exhorting them to ſubmit, told them withall, That they keeping their cuſtom of ſo Sabbatizing, muſt needs be eaſily vanquiſhed. Whereas the true myſterious Sabbath might have been truly ſanctified, with all theſe workings, as is ſaid before.

3 *No Manna, in all the forty years, ever fell from heaven upon any Jewiſh Sabbath day, although it fell on every other day of the week.* This ſurely was intended as an abaſement, a ſlur, or diſgrace thereof. We know that Manna repreſented Chriſt, as himſelf ſaid, *Joh.* 6. 35. 51. No Manna on the Sabbath day, that is, no Meſſiah to them, that will not apprehend him in his Type, but content themſelves in the meer Day ſhadow. St. *Auſtin* judiciouſly ſaith, e *Non credentibus, Manna ſola; ſed credentibus, idem qui nunc*
e *Aug. de Diverſ. Tract.* 13. *To.* 9: *Chriſtus.* (*i. e.*) By believing Iſraelites, the Manna was not received alone, (as by unbelievers) but, with it, the ſubſtance and myſterious Manna, which is Chriſt. Juſt as with faithfull Communicants in the ſacred Euchariſt, not onely Bread, but Chriſt alſo, by faith and love, is entertained and united with them.

The

The Manna did represent both *God the Word*, (as Incarnate) and also *the Word of God*, (as delivered in holy Writ); So [f] *Origen* and [g] *Austin* affirm. Now, although this *Manna of the Word* did fall in the Jewish Synagogues every Sabbath day, when the Scriptures of *Moses* were read unto them, as St. *James* said; yet, to unbelieving Jews, this Manna did, *vermes generare*, it bred worms, and stanck, as the fore-named Fathers observe. For, by misunderstanding the excellent Word of God, and misapplying it; and in it, this mysterious Sabbath, onely to the shadow of a day, and corporall idlenesse, they bred the worms and stinck of superstition, blindnesse, misbelief, and pertinacy therein. Just so, even at this day by sad experience we have found, that the Manna, or good Word of God being abused, by misunderstanding or misapplying, or else by hypocrisie, hath been made a stumbling-block, and bred heresies, schisms, sacriledges, rebellions, wars, and unchristian Massacres. There never yet was in the Church any heresie so impudent, but brought some pretence or letter of Scripture to back it. The bloody Glosser, that taught Subjects to kill their good King, by a cursed Glosse upon *Gen.* 9. 6. yet so, he brought Scripture in his mouth, as Satan did to Christ, which surely himself knew to be most falsly applied and abused. Such abuses by hypocrites and hereticks, occasioned some late Romanists, as *Hosius*, *Pighius*, *Eccius*, and others, to utter blasphemies against the holy Scriptures; they called them, *A nose of wax*, *a leaden rule*, *a dead Letter*, *a dumb Doctor*,

[f] *Orig. in Ex. hom.* 7.
[g] *Aug. de Temp. Ser.* 91.
Act. 15. 21
Matth. 4.

Doctor, an occasion of contention, a sphinx or Riddle, and like Æsop's Fables. Every charitable Reader will easily conceive, that such learned men meant not these speeches of the pure word of God, but onely of the abuse thereof. In which consideration, *Luther* also (as *Surius* saith) called the Bible, *Librum Hæreticorum*; and *Hosius* called it, *Verbum diaboli.* (*i.e.*) The book of hereticks, and, The word of the devill. For so, before all these, St. *Jerom*, without any blasphemy, said, * *Interpretatione perversa, de Evangelio Christi, hominis fiat Evangelium, aut, quod pejus est, diaboli.* (*i.e.*) By false Expositions, the Gospell of Christ may be made the Gospell of men, or, which is worse, the Gospell of the devill. Thus he: and thus also our new Sabbatarians abuse both the Manna of the Word, and the true Sabbath of God.

* *Hier. in Gal. 1. 5. To. 6.*

Some of the Fathers much pleased themselves with a conceit, which they took up either from a passage, *Wisd.* 16. 20. or from *Philo* the Jew, *That the Manna had a severall taste, agreeing with every man's appetite; as, of bread, or flesh of beasts, or of fouls, or of fish.* Thus [a] *Origen* writeth, and [b] *Basil*, as from *Philo*, and [c] *Austin* often, and [d] *Prosper*, in one of his Poems, thus:

Wisd. 16. 20.

[a] *Orig. in Mat. Tract.* 35.
[b] *Bas. Epist.* 406.
[c] *Aug. Epist.* 118.
[d] *Prosper. de Provid.*

Nam quis tantarum evolvat miracula rerum,
Mannæ imbrem, & cunctos in cœli pane sapores?

And we in our daies have perceived some Sabbatarian innovators, misapplying the Man-

Manna of the Word, and the sacred doctrine of the Sabbath, to their own gusts, or wicked designes. Bishop *Montague* observed, [e] that the Jewes, in their last times, were not charged with the grand roaring sins of their fore-fathers idolatries, but with superstitious traditions, too strict sabbatizings, and hypocrisie; and yet they were then worst of all, and committed that horrid sin which Christ called, *filling up the measure of their fathers*; and that was, their killing *God's Annoynted*. How near some Sabbatarians have approached to that sin, I take not upon me to judge; but leave it at their own conscience, where they will surely find it one day.

[e] Acts & Mon. c. 7. s. 27.

Mat. 23. 32.

4. *Christ the Saviour lay dead in his grave on the whole Jewish Sabbath day.* This surely was intended as a disparagement of that Sabbath; because he did not so on any other whole day from his death to his resurrection. And this may be well conceived to intimate the death of that Sabbath, and also the deadnesse of the Jewish misapprehension thereof. For Christ was the life and spirit, both of the Sabbath-day, and of his people; so that without the apprehension of him, the Sabbath-Law was but a *dead letter*, and no better then a *morticine*, or dead carcase; which if the people under the Law had but touched, it made them *legally unclean*. His lying dead might moreover have taught them, that he inspired not, or breathed any vitall graces, into such vain and empty Sabbatizers.

Numb. 19. 11.

Christ, we know, is often called *Life*, as, *I am the way, the truth, and the life*. And, *He that hath the Son hath life*. The Apostle saith, *Christ*

Joh. 4. 6. & 5. 12. Col. 3. 4. Gal. 2. 20.

Christ is our life; and, *Christ liveth in me.* All this is said in respect of the union of Christ and his servants, who apprehend him by faith & love. But to those Jewish and faithless Sabbatizers, he was as one dead, in respect of their neglect of the living substance, and doting on a dead sabbatarian shadow, as it were upon the fallacious apparitions of dead men, which are not really the things which they seem to be; and therefore our old Writers call them *Umbras*, (*i.e.*) Shadows. When *Tremelius* (a learned man, and well deserving of the Church) lay on his death-bed, and perceived, that some suspected him to retain in his heart the Jewish Religion, because he was of Jewish parentage, the good man, to put them out of that suspition, cried out, [a] *Vivat Christus, pereat Barrabbas.* So we professe of the shadowie Jewish Sabbath, Let it die and vanish, whilst the true Sabbath, Christ our Lord, shall continue for ever.

a I.W. Exercit.

7. Another discountenance of the seventh-day Sabbath, is, That even in the Old Testament, whilst this Ceremony was in force, God called it but a *Sign*, *Exod.* 31. 17. *Ezek.* 20. 12. and the Apostle afterwards call'd it but a *Shadow*, *Col.* 2. 17. And moreover, God professed, that he *could not away with* (or endure) *their Sabbaths*, *Isa.* 1. 13. And Christ, in the New Testament, in his own person, dissolved it by cures, clay-tempering, and causing a bed or couch to be carried, &c. None of these things would have been said or done, if the seventh day had been the onely Sabbath, intended in this fourth Commandment.

The

The Reader may further observe, that the same God who did so much slight the Sabbath, sometimes; and also at length quite nulled it; yet at other times he exceedingly magnified the Sabbath, and gave most strict and frequent commands to keep it, to hallow, and to sanctifie it; as *Exod.* 31. 16. *Jer.* 27. 22. *Ezek.* 20. 20. & 44. 24. and promised great favours & blessings to his people that kept it unpolluted.

These passages at first sight appearing so contrary, might justly seem Riddles to us; but that we assuredly know, that there is included in this Commandement, a twofold Sabbath, the one *Ceremonial*, and but temporary; the other *Moral*, and eternal.

The *Ceremonial* consisted only in the Typical hallowing of the Seventh day: And this day-Sabbath is it, that God so much slighted, because his people would not understand the true signification, meaning, and intention thereof.

The *Moral*, Spiritual, and Mysterious Sabbath, is Christ the Saviour; and He only is meant, and only He it is which God did so much magnifie, under the Appellation of *Sabbath*, of whom the Seventh-day Sabbath was but a sign, or shadow, and was to vanish in its due time, whereas the Moral Sabbath was to continue everlastingly.

This twofold Sabbath to me seemeth to be signified by the words of God, in the place before cited, *Exod.* 31. 16. Where the word Sabbath is doubled without any other cause appearing, when we thus read, *The Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations.* Here is Exod. 31. 16.

a Sabbath, and a Sabbath. *First*, the *Ceremonial*, to be kept weekly, that by it they might be induced to apprehend the *Second*, even their *Messiah*, throughout their generations.

Ibid. Of this Moral and everlasting Sabbath, I take the words following to be meant (although I know, that some expound them otherwise) *Israel shall keep the Sabbath--- for a perpetual covenant, it is a sign between me and the children of Israel for ever.* These words, *for ever*, and *perpetual*, do indeed sometimes signifie but a finite and limited time, which Divines call, *Perpetuitatem periodicam* or *limitatam*; as *Deut.* 15. 17. *He shall be thy servant for ever.* So again of *Samuel's* Ministery, 1 *Sam.* 1. 2. called *for ever*: Which *Jerome* more fitly renders, *Jugiter*, that is continually, or perpetually; for the word *Perpetual*, doth signifie any time, though but short, so it be without discontinuance, or interruption; for so Grammarians teach us, [a] *Perpetuum dicimus, integrum, non interruptum*: As in *Plautus*, [b] *Perpetua nox*, signifies but one whole night; and he also cals ten years, *Decem perpetuos annos.* But sometimes also, these words signifie sempiternity, and absolute everlastingness, as they do in that place above-said. Which way soever we take them, they must relate to the Moral Sabbath, because that Sabbath was, & is, to be kept continually, perpetually, for ever, without any vacation, or interruption at all; but so were not the Ceremonials, or Seventh-day Sabbaths, between which there was weekly six days intermission.

[a] *Perot.*

[b] *Plaut. in Rud. & in Stich.*

The Covenant which is there said to be *perpetual*, and *for ever*, signifieth Christ,

is the same which in *Jeremie*, is called *a new Covenant*, of which that Prophet thus writeth; *This shall be the Covenant---I will put my Law in their inward parts, and write it in their hearts.* That this Law is meant of Christ, I have shewed before: [a] And that Christ only is this everlasting Covenant, the Gospel often declareth: Christ saith, *This is my blood of the new Testament*, Matth. 26. 28. Or, as St. *Luke* reads it, *This is the new Testament in my blood*, Luke 22. 20. *Testament* and *Covenant* signifie the same thing, but only, that a Covenant is a Promise Conditional: And a Testament there is the same Promise, or Covenant, given and bequeathed. So *Hebr.* 13. 20. The blood of Christ is called, *The blood of the everlasting Covenant* (διαθήκης αἰωνίου) which *Beza* renders, *Æterni fœderis*, *i.e.* Eternal Covenant: So these words, *Testament*, and *Covenant*, both to our own, and also to forrain Translators, seem all one; so Christ must be this everlasting covenanted Sabbath.

Jer. 31. 31, 33.

[a] Chap. 7.

But then, if this everlasting Sabbath be really Christ, how is it called a *sign*, as the Typical Sabbath is; for so we read, *Exod.* 31. 17. *It is a sign for ever?*

To this we answer: That this Sabbath is no otherwise called a sign, than Christ himself is so called, *Luke* 2. 34. *This Child is set---for a sign that shall be spoken against.* And, *Then shall appear the sign of the Son of Man in heaven.* This sign signifieth the very Person of Christ, as both *Origen* and *Chrysostome* expound it. Only, the Covenant of Christ's Sabbathship is an everlasting sign, but so is not the sign of the Ceremonial Sabbath, as hath been

proved. In this sense only the Sabbath is everlasting, as it signifieth Christ, of which there is no doubt to be made.

Act. 13. 22. In a like case, when question was made by *Dalcinus*, how *David*, being a great sinner, could be styled, *A man after Gods own heart?* St. *Austin* answered; a *De Christo intellige, & nullus nodus est.* So we say, if we understand that this Sabbath Moral signifieth Christ (as certainly it doth) then there will be no question of the everlastingness and eternity thereof. The Ceremonial, or *Day-Sabbath* was taken away, that so the true substantial Sabbath might the better take place in mens minds: Just as Typical Sacrifices were rejected by God, that so the grand Sacrifice of Christ might be by faith apprehended; of which the Apostle expressly thus writeth, *He taketh away the first,* Heb. 10. 9. *that he may establish the second.*

a De 8. Quæst. Dulc. To. 3.

This is also to be observed for a sign of the depreciating, or undervaluing of this Typical, Mat. 2. 26 or Day-Sabbath, that Christ said, *The Sabbath was made for Man, and not Man for the Sabbath.* This he meant (no doubt) of the Ceremonial Sabbath, in that it was ordained, only to be ministerial and subservient to Man, as a Conducter and Guide to the true everlasting Sabbath; for if he had spoken of the Moral and Mystical Sabbath, he might truly have said, That *Man was made for the Sabbath*; because the true Sabbath is *God the Son*, by whom, and for whose glory, all Men, and the World it self were made: And he was before all Creatures, and not made at all, nor created, but begotten from Eternity.

But yet, this Son of God may truly be said

to

to be made the Sabbath for Man, yet not as he is meerly *the Son of God*, but as he is also, *the Son of Man*. He was made Man for us, and by that he became the Mystical Sabbath. For the Son of God considered in his pure Divinity, cannot be the Sabbath; neither can the Son of Man be so, if considered without his Divinity, but joyntly with both Natures: So that in consideration of his assumed humane Nature, and therewith his Sabbathship, he was made for Man, and came to help, and minister to Man, as himself most graciously acknowledged; *The Son of Man came not to be ministred unto, but to minister.* Matth. 20. 28.

7. Finally, The most notorious slurre of all, was, That this Seventh day, which God appointed to be hallowed, could not possibly be so kept on that day in all places of the Earth, as any Man that hath but mean knowledge in *Geographie* may easily apprehend; for when in one part of the Earth it is *Mid-day*, in another part it is *Mid-night*, and when Day begins in one part, Night begins in another; so that the Jews themselves, in their remote dispersions, cannot possibly Sabbatize at the same time. By this it may clearly appear, that the seventh-day Sabbath was only a national Constitution, during the standing of the Judaical Commonwealth, and that the Seventh day was not that Moral Sabbath which God required in this fourth Commandement; because a Law Moral bindeth all Nations in every part of the Earth: but some other Sabbath was intended, which possibly might be kept by all Nations; & that Sabbath is Christ. Who therefore sent his Apostles with an universal Commission, *Go ye into* Mar. 16. 15.

all

all the world and preach. And not only to the Jews, but, *Go and teach all Nations.* Matth. 28 19.

These and such like incumbrances, impossibilities, and inconveniences, did the Godhead put upon this Ceremonial Sabbath (as no fire-kindling, no burden-bearing, no meat-dressing, no stirring out of their places) and thereby made that People ridiculous to other Nations, as the Prophet saith, *The adversaries did mock at her Sabbaths:* And the *Manichees* called their Saturday Sabbaths; * *Catenas Saturniacas, i.e.* the fetters of *Saturn.* Logicians use to say, *Uno absurdo dato, mille sequuntur:* The mis-understanding of this one Sabbath Law, led the *Jews* into strange and ridiculous Superstitions, and also to the ruine of their Persons, and City, and Temple. A Jew, in a boysterous Sea, refused to tug at the stern, because it was his Sabbath day, and so he perished. Another would not be drawn out of a loathsome draught upon the same reason, but rather miserably perished, as our own Histories record. Lam. 1. 7. * *Aug. Cont. Faust.* l. 18 c. 5.

The Jews could not be ignorant, that God himself did work on every Sabbath-day, and that he did also occasionally command others so to do, as the Priests, and sometimes the Souldiers; therefore they might easily have perceived, that both the Sabbath, or Rest of God, and also of his people, consisted in something else, and not in a meer cessation from worldly works. Some Sabbatarian Writers tell us, *That Man should work when God worketh, and rest when God rested.* But God worketh alwayes, so cannot Man: If they had said, that Man should rest in that thing, which God rested in, they

they had ſpoken home to the true Sabbath indeed: For God reſted only in Chriſt, and ſo ſhould we; otherwiſe all Seventh-day Sabbatizing is utterly vain and ſuperſtitious.

By theſe Reaſons, a pious and judicious Reader will clearly perceive, that theſe ſlurrs were put upon the *Day-Sabbath* by our Wiſe God, on purpoſe, and deſign, to withdraw his people from the ſhadow to the ſubſtance, and from the Ceremonial to the Moral, and ſubſtantial Sabbath, which is Chriſt: for juſt ſuch a deſign God had in his Diſpenſation, even of the Moral Law, which was firſt written in Man's heart: Then afterwards, when it was to our lapſed and depraved nature impoſſible, yet it was again impoſed on us, and engraven in ſtone; And this he did, that thereby he might direct us, both to perform ſo much of it as we can, and alſo to ſeek help and mercy of him, for what we cannot do.

There had been no need of writing this Law in Tables of ſtone, which was written before in Man's heart, but only, becauſe, as St. *Auſtin* ſaith, [a] *Tu fugitivus eras cordis tui*; *i. e.* Man was a run-away from his own heart and principles; for we find, that Man now perpetrateth wickedneſs, which his own conſcience judgeth to be ſo, and alſo condemneth; as an Heathen confeſſed; [b]

[a] *Aug. in Pſal. 37.*

[b] *Juvenal Sat. 13.*

——*Se judice, nemo nocens abſolvitur.*

The reaſon why God did impoſe this Law on Man, then, when it was impoſſible, is ſingularly rendred by the Apoſtle, thus; *The Scripture hath concluded all under ſin, that the Promiſe* Gal. 3. 22.

by

by faith of Jesus Christ might be given to them that believe. Now, although the impossible Law is by faith and union with Christ made possible to Man; yet it was imposed on us with all its *literall* impossibilities on purpose to be (as the same Apostle saith) *Our Schoolmaster, to bring us unto Christ*; or indeed, to drive, force, and necessitate us, to seek some other means and way for our justification, and salvation, besides the Law; which way is only the Lord Jesus Christ, in whom only our peace with God, and our everlasting Sabbath consisteth. To Him therefore, with the Father, and the holy Spirit, be rendred blessing, honour, praise, and thanksgiving, for ever and ever. *Amen.*

Ibid. v. 24.

Laus Deo.

FINIS.

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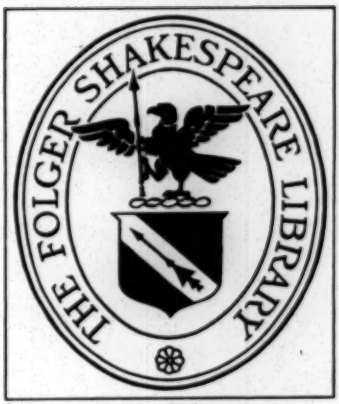
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